



THE MEETING OF THE PROMOTION COMMITTEE

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(By Walter M. Gilmore, Publicity Director)

At the call of the Executive Secretary, Dr. Fred F. Brown, Knoxville, the Promotion Committee of Southern Baptists met Tuesday night and Wednesday, January 26-27 in Birmingham, where it was created and organized last summer, for the purpose of getting its bearings, facing frankly some of the acute problems now confronting the denomination, and of trying to find a solution for them.

The meeting, which was presided over by President W. J. McGlothlin, was unusually well attended, 41 of the 50 members being present, besides a goodly number of interested visitors, including several editors of our State Baptist papers, who held their regular annual meeting in Birmingham immediately following, as did also the State Secretaries, all of whom are members of the Promotion Committee and all, except one, being present.

Each of the several committees appointed at the meeting last July made gratifying reports of work done. Of course, the matter of paramount interest was the report of Dr. Brown, who was drafted by the Committee at its July meeting to lead the Every-Member Canvass Movement, and to which he has devoted himself without any reservations ever since. The character of the work done by Dr. Brown during these months and its far-reaching results are too well known to Southern Baptists to need rehearsing here. While the work of touring sixteen of the eighteen States of the Convention in behalf of the Movement, together with all the other things he had to do, was exceedingly strenuous, Dr. Brown insists that he "had a mighty good time," and that he is "none the worse for wear." He gave a most encouraging and optimistic report of the fine spirit of unity and cooperation he found among the brethren wherever he went.

The Committee expressed its deep sense of gratitude to Dr. Brown for his untiring and unselfish efforts to promote every phase of its work and to the First Baptist Church of Knoxville for generously lending its great pastor for ten months to lead the Movement, in the meantime continuing to pay his salary. The Committee authorized Dr. Brown to make a tour through several States in the Northern Baptist Convention February 15-26 in the interest of their Every-member Canvass this spring, thereby returning the courtesy of Dr. W. H. Bowler, who has the same position in the Northern Convention that Dr. Brown has with us and who has made several visits to the South in recent months in behalf of our Every-Member Canvass Movement.

Dr. Brown made it clear that he would not consider continuing the work of the Committee beyond the Convention in May. The matter of selecting his successor was referred to the Central Committee, of which J. H. Anderson, Knoxville, is Chairman.

While Secretary James W. Merritt, of Georgia, Chairman of the Special Committee on "Survey and Information," whose business it is to assemble

and broadcast all the information in regard to the results of the recent canvass, was unable to give more than fragmentary results from the different States, yet he furnished enough information from the different State Secretaries to warrant the belief that the Movement has been a great success. More churches, it is believed, made a serious effort to put on the canvass than have since the launching of the 75-Million Campaign; more pledge cards were signed with larger aggregate results; and by all odds, more tithees signed up than ever before. There are evidences that in many cases the churches are still working to complete their enlistment. Many churches here and there report that they have reached their goals or have gone far beyond them.

For one reason or another, the churches have been slow to report the results of the Canvass to their State Headquarters, though they have been frequently urged to do so. It would greatly enhearten all of us if they would. It is earnestly hoped that many more churches will yet report to their State Headquarters. Of course, the most vital matter now is to pay these pledges week by week.

The Committee spent much time discussing ways of stimulating the payment of pledges. All were agreed that the most essential condition was the deepening of the spiritual life of the people. To that end the Committee adopted the following resolutions, offered by Secretary J. B. Lawrence of the Home Mission Board.

Resolutions for Immediate Action

"Resolved. 1. That we ask the States to preserve their associational and church organizations for continuing the Canvass to its full completion.

2. "That we suggest that all the State organizations hold conferences this spring in all the associations with as many pastors and churches as possible for the purpose of promoting the spirituality of the churches and giving information about all our work.

3. "That the week preceding the third Sunday in April be designated as a "Week of Prayer and Consecration."

4. "That Sunday, April 17, or any available meeting day in April, be designated as a special day for an appeal to our churches for the whole program in which every member subscribing to the program be urged to pay his subscription in full, and the members who have not subscribed be asked for a special offering.

5. "That each State be requested to put on a campaign to reach every church which has not put on the Every-Member Canvass for a special offering for the program in April."

An Emergency Debt Paying Campaign

The following recommendations, offered by Dr. J. H. Buchanan, of Eldorado, Arkansas, were adopted after considerable debate, and will be presented to the Convention in St. Petersburg in May for adoption:

"We recommend to the Southern Baptist Convention that some time during the fall a "Loyalty Day" be set for free will offerings on the debts of the following Southwide agencies, the goal being \$300,000, to be divided as follows: Foreign Mis-

sions, \$133,000; Home Missions, \$50,000; Southwestern Seminary, \$70,000; B.B.I., \$37,000; Education Committee for Education Board Debt, \$10,000.

"We recommend that in the Every-Member Canvass year by year provision be made on pledge cards for separate subscription to the debts of the Southwide agencies."

Handling Church Funds

The following resolutions, offered by Secretary Geo. T. Waite, of Virginia, and adopted by the Committee, are significant and far-reaching in their application:

"Resolved that we, the Promotion Committee of Southern Baptists recommend to all our churches the following policy for handling and dispensing their funds:

1. "That they have committees to count all monies received through the church and their organizations, turn them over when counted to the Treasurer and take receipt for same.

2. "That the Treasurer be required to keep all mission money in accounts separate from his personal accounts and the expense account of the church, and that he be not allowed to use this money for any other purposes than that for which it was contributed.

3. "That they require their Treasurer and Financial Secretary to have their books audited at least once a year.

4. "That they see to it that all mission money be sent to the State Treasurer regularly and properly at the close of each month.

5. "That these recommendations be sent to the State Secretaries and that they be requested to present them to the churches in their States."

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Young people who are members of the auxiliaries of the Clinton W.M.U. had a Declamation Contest Sunday afternoon. The successful contestants will compete in a similar exercise February 7 for the entire association.

Dr. George P. White, of Hazlehurst, is attending the special lectures delivered this week and next at Moody Bible Institute in Chicago. This is Founder's Week and the effort is made to carry forward the great work of soul saving to which D. L. Moody gave himself gloriously.

The Clinton Women's Missionary Society reports \$3,319.87 given to all objects in 1931. During the week March 7-11 the week of prayer for home missions will be observed, for which a program has been prepared. They recently sent six quilts to the Home Missions Rescue Home in New Orleans, also a dozen jars of fruit and vegetables. Others are being sent to the flood sufferers.

An interesting news item came recently from Oklahoma to the effect that an Oklahoma business man had just offered to trade \$10,000 of commercial bonds for \$2,000 worth of the bonds of Oklahoma Baptist University, while another man purchased some of the school's bonds, giving as his reason, "The only bonds I have that are paying interest regularly are Baptist bonds." Apparently, Baptist credit is still good.—H. L. M.

"GIVE HEED TO READING"
(Sermon by J. S. Riser, jr., preached
at Durant and sent to The Record
by request for its publication).

It has been my privilege to try to serve you as Pastor for approximately four and one-half years, and almost ever since that happy relationship began I have been planning to preach some day from the text to be used this morning. However, the message has been prepared only recently. The text for the morning is found in First Timothy, the fourth chapter and fourteenth verse, and is as follows: "Give heed to reading." So many people think that the Bible deals with the salvation of the soul only, but in reality it deals with a wide range of subjects, all heading up in the salvation of the soul and the salvation of the life. We remember that it gives instructions, among other things, concerning business relationships, social relationships, financial obligations, physical care, mental development, soul growth, and on and on we might go relating the different subjects treated in the Bible. As you readily recognize, our text this morning has to do primarily with mental development, but it effects our entire being in all our relationships. "Give heed to reading" appears in the Greek over the entrance to the library in our new buildings at the Southern Baptist Theological Seminary in Louisville, Kentucky. It would be impossible to say too much about not only young preachers, of which Timothy was one, but all Christians as well as all other people giving heed to reading worth-while literature.

In the first place, we would call your attention to some of the ones who should "give heed to reading." People of all ages are included among this number. The person in early life, the person in middle life, and the person in the evening time of life are all greatly benefited by reading things that are good and wholesome. It is said that when a certain great man lay dying that he asked those attending him to take him into his library so that he could die among his friends. Lots of our older people learn to thoroughly enjoy reading, and all other ages should learn to do it also.

Again, people of all degrees of intelligence are included also among those who should "give heed to reading." The person of meager intelligence, the person of average intelligence, and the person of superior intelligence can all find worthwhile literature especially adapted to their needs.

And again, people of all employments in life should "give heed to reading." I would not want a druggist to fill a prescription for me who did not keep up with the latest in his line of work. Our school teachers are rated as "back numbers" unless they keep abreast of the times in school work. I know a young man who drove approximately twelve miles after the end of one of his thumbs had been torn off in machinery to see his doctor because he said that the doctor in the community where the accident occurred had not learned a thing in ten years. A young lady said to me while I had the privilege of being a student in the Seminary at Louisville, that a certain preacher of our acquaintance had reached "the bottom of his barrel" and was going to have to move to another field of work because he was not willing to read and study. It is important, and tremendously so, that people of all employments in life "give heed to reading," and this is doubly true of those who are working for God.

In the second place, we would call your attention to some reasons for giving heed to reading. One of these reasons is to develop the mind that God has given to be developed. God never would have given us minds capable of development if He did not expect us to develop them. Allow me to make an earnest plea that you keep the right things going into your minds, and only the right things. You certainly cannot expect that mind of yours to grow unless you feed it with the proper reading and study.

Another reason for obeying the admonition of the text is to avoid some of the sins of an idle mind. The following statement is not Scripture, but it is true just the same: "An idle brain is the devil's workshop." We know from experience and observation that satan runs riot with an idle

mind. In our idle moments, we allow things to have a home in our minds that ought never be allowed to stop in them at all. Many of the sins of the world in our time are due to minds that have no other occupation than to think on the evil things of this life.

Again, we should "give heed to reading" to be able to render better service to our fellowmen. You certainly will not be able to lead people very far if you do not spend at least some time in reading; you may go along with them or "tag along" after them, but you will not be able to lead them. Other things being equal, the more a person knows, the more service he is able to render his fellowman. Service occupies an exceedingly large place in our work for our Lord and we ought to do everything within our power to increase our ability to serve here in this world in the name of Christ.

A further reason for giving heed to reading is to enrich one's own life for himself. This may be somewhat of a selfish reason, but we believe that it is a justifiable selfishness. Poor indeed is the person who does not enjoy reading good literature and especially the best literature of all—the Bible. As a person reads, he finds his own life gradually being enriched. As one's life is gradually enriched, his ability to render the highest and best service in this world of sin and sorrow is gradually increased.

The last reason that we would mention at this time for giving heed to reading is to obey one of the commands of God. Anything and everything that our Lord tells us to do should always be done by us. If you argue that this command was for young Timothy alone, you argue for the discarding of all the wonderful messages in both of the Epistles to Timothy. You cannot destroy part of the Bible without destroying it all. God does not authorize, neither does He expect, us to pick the commands to receive our loving and loyal obedience. You must admit that He is talking to us as well as to Timothy when He says, "Give heed to reading."

In the third place, we would call your attention to some literature that ought to be included when people "give heed to reading." Under this heading, the first to be mentioned is literature not distinctively Christian. Remember that this literature not distinctively Christian is to be worthwhile and not the filth that some people are reading. Some of the rottenest, filthiest, slimiest, dirtiest, basest, most corruptable, most damnable stuff that has ever been written is being penned today, and altogether too much of that awful slush is being read. Allow me to urge you with all the earnestness of my soul not to debase your mind by reading that stuff. Keep your mind out of the gutter. Some of the best literature that has ever come from noble minds and lives is being written today, and, by all means, you should spend much time filling your mind with literature of this kind. If you fill your mind with the rottenness of corrupt minds, you will soon begin to think that everybody is rotten and crooked, but if you fill your minds with the elevated and elevating thoughts of wholesome minds, you will come to realize that some of the best people who have ever lived are alive today. The only reason we do not have martyrs in our country for the sake of Christ is because there is no occasion for them. Any number of people in the world in our time, and we have lots of members of our Church among the number, would experience death gladly any day rather than deny Christ. Dr. Zeno Wall, pastor of the Clinton Baptist Church during most of the time that I had the privilege of being a student in Mississippi College, tells of sitting down by a man on a train one day and engaging him in conversation. After a few remarks the man said, "Everybody is crooked." Brother Wall replied, "Thank you, I'll keep my hand on my pocketbook while I am sitting by you." The man picked his paper up right quickly and read it upside down for about an hour. Then he laid the paper aside and thanked Dr. Wall for his remark, saying that he realized he had included himself when he said, "Everybody is crooked." Are you going to help to classify yourself with the mean and base and low by filling your mind with stuff

of that nature, or are you going to help God help my path," is my prayer.

you classify yourself with the better class of people by filling your mind with literature that is really worthwhile? Be very, very careful, let me urge you again and again, about your reading matter.

The second to be mentioned is literature distinctively Christian, but found outside the Bible. Our Sunday school literature, B.Y.P.U. literature, W.M.U. literature, study course books, other books of a distinctively Christian nature, Home and Foreign Fields, The Baptist Record are among the things that should be largely read by us. Brother Mize, Manager of the Baptist Book Store in Jackson, can sell you all the distinctively Christian books that you can ever read. We used to think women's clothes were the only things that changed style real often, but we have since realized that plans for new church buildings, plans for residences, plans for places of business, plans for automobiles, and on and on we might go—enumerating things which change style real often. We all do our best to keep up with all the changes among the things in which we are interested. Is it true that the person who does not read The Baptist Record and keep informed about our Lord's work throughout the world is not interested in the work of our Lord? I fear that such is the truth of the matter in a large majority of cases. Brother J. M. Metts, Water valley, my immediate and greatly beloved predecessor in the work here, says that while preaching about the reading of denominational literature he has asked questions about present day heroes in the secular world and the answers came quickly. But when he turns and begins to ask questions about our denominational affairs the answers are few and far between. You simply cannot afford, as a Christian and Baptist, to try to get along without reading The Baptist Record. My heart goes out in tender sympathy to those who really do not have the price for a year's subscription. To those who have the price to use on something else that is not absolutely necessary, I suggest that you go somewhere alone and think and pray about what you ought to do and then come back and subscribe for The Record. Remember that you are asked to pay fifty cents of the subscription price and our church will pay the other one dollar.

The third to be mentioned is literature giving the source, plan, work, goal, and all the other fundamentals of Christianity—the Bible. You may get along some way in life without reading other kinds of literature suggested, but it is impossible for you to, "Grow in the grace and knowledge of our Lord and Saviour Jesus Christ," unless you read the Bible or hear it read. Do you suppose there are professed Christians who have not read as much as one chapter from the Word of God since the first of January this year? May I go a step further? Do you suppose there are professed Christians who have not read as much as one verse from the Word of God since the first of January this year? We have plenty, an over abundance of Baptists, and I expect the other denominations have a similar situation, who have not read as much as one verse in the Bible during the time mentioned, and this neglect of Bible reading is one of the big reasons why our Lord's work is not making any more progress in the world in our day and generation. When I was a boy our Sunday school had a Superintendent who told us one Sunday morning that there were two ways to get all of the air out of the glass he was holding in his hands: pump the air out with a pump or fill the glass with water. He gave us a fine object lesson as he filled the glass with water. If we will fill our minds with the great truths of the Bible, there will not be any room for so many of the evil things which occupy our attention, and, best of all, we will know how to tell other people about, "The Lamb of God that taketh away the sin of the world," provided, of course, that we have had a saving experience of grace in our own hearts. The Psalmist says, "Thy word have I hid in mine heart, that I might not sin against thee." "Give heed to reading," using all the other good literature you can take time to read, but give large place to the worshipful reading and study of the Bible. May you be able to say in all sincerity, "Thy word is a lamp unto my feet, and light unto

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Housetop and Inner Chamber

Pastor R. L. Ray offered his resignation at Chalybeate two weeks ago. We have not heard what his plans are.

Highland Church in Meridian has called Rev. John Bearce, of Cincinnati and he has accepted. He was recently with them in a revival meeting.

Dr. B. C. Land, of Quitman, helped Pastor C. B. Arendall in a meeting last week at Dauphin Way church in Mobile. At last report they were having a great meeting.

One Baptist pastor in Mississippi says the automobiles are so numerous around his church on Sunday morning that the Catholics across the street complain that they have no room for parking.

We were grieved to hear of the recent death of Pastor C. W. Knight, at Harrodsburg, Ky. He was a native of Kemper or Noxubee county in Mississippi, son of a Baptist Minister, and one time pastor at Utica in this State.

Is any other evidence necessary that the world is topsy turvy than the fact that we pay a baseball player more than we pay the President of the United States? And do you think that a man can go on forever walking on his head.

Dr. L. R. Scarborough stopped at Clinton last week on his way home from the meeting of the Promotion Committee in Birmingham. Brother W. A. Hancock took him up to Mississippi College Chapel, where he made a stirring address to the students.

For the two weeks ending January 23, there were reported 41 professions of faith in meetings in New Orleans held by students in the Baptist Bible Institute, over 1,100 Gospels and tracts distributed, 94 people dealt with personally, 1,211 people attending the services, 143 sermons and addresses.

Through the courtesy of WBAP—The Star Telegram-Record Telegram of Fort Worth, Texas—the Southwestern Baptist Theological Seminary will broadcast a program from 9:30 to 10:00, Eastern Central Standard Time, each Sunday evening. The program will be broadcast from the campus of the Baptist Seminary, under the direction of Edwin McNeely.

The Disarmament Conference is scheduled to meet in Geneva on February 2nd. By the time this is read the work of the Conference ought to be in full swing. There was never a time when prayer was more needed that God may direct men's minds and steps into the way of peace. There was never a time possibly, when uncertainty and confusion hindered the progress of men. Wisdom has fled from us. "Hath not God made foolish the wisdom of the world?"

Dr. F. F. Brown, who has been giving his whole time to promoting the Every-Member Canvass in our Southern Baptist Churches, left the meeting of the Promotion Committee in Birmingham before adjournment, to be with his wife during a major operation at Knoxville. A telegram to Dr. Gunter, received last Thursday, reports the operation successful and Mrs. Brown resting well.

LAKE, Jan. 26.—Dr. A. A. Kitchens, who has been the Pastor of the Lake Baptist Church for the past year, has been called again to serve us. Until December, Dr. Kitchens was with us only one Sunday a month, but the church has now gone back to having services twice a month. The severe wind and rain storm of several days ago did much damage to the Baptist church, completely ruining one-half of the roof, and allowing the water to damage the interior. A new roof has been selected, one of metal shingles, and repair work will start at once.

Dr. George W. Truett is to assist Pastor J. D. Franks in a revival meeting in First Church, Columbus, beginning February 21.

We are glad to hear that Mr. P. M. B. Self, of Marks, is improving after serious illness at the Mayo Hospital in Rochester, Minn. He is one of our most useful men and many will join his family and church in praying for his complete recovery.

After making millions by the manufacture and sale of chewing gum, William Wrigley, jr., died last week at his winter home in Arizona. He may not have made chewing gum respectable, but his ability and money made him so.

Charles W. McFarlane, the noted engineer, economist and author of Philadelphia, who died a few months ago, left the bulk of his \$500,000 estate to Lehigh University, because he believed "it would do more good if left to a smaller and less prosperous university." May his tribe increase.—H. L. M.

Dr. Brown told the Promotion Committee it would be impossible for him to serve further as executive in the work of promotion among Southern Baptists, and a committee was appointed to recommend his successor. He has served admirably without cost to the denomination. But we doubt if the Committee would be justified in employing a salaried agent.

"The prosperity of a country," said Martin Luther, "depends not upon the abundance of its revenues, nor on the strength of its fortifications, nor on the beauty of its public buildings, but it consists in the number of its cultivated citizens, in its men of education, enlightenment and character." How strikingly this suggests the product of the really Christian college!—H. L. M.

The late President Garfield, speaking of his friendship with one of his former teachers, said that this friendship was worth more to him than all his college and university experiences. It is said that character is not taught but caught, and our Christian schools are justified in the fact that they not only offer excellent courses of study but afford their students opportunity for invaluable contacts with the noble Christian men and women who so largely make up their faculties.—H. L. M.

We do not now of a more pitiable situation than the general ignorance of our denominational work on the part of a large number of church members. Our denominational leaders and pastors do not realize how helpless is a situation in which the vast majority of our people do not know what you are talking about when a Baptist institution is mentioned. They are as blank as a babe without swaddling clothes. It is simply an impossibility to grow a great Christian of one who knows nothing about Baptist work, Brother pastor, if you love your people and love the Lord and have your heart in the coming of His Kingdom, see that they read the religious paper.

President Hoover, speaking recently over a national broadcast in behalf of the 600 small colleges of the United States, said, "The important place which these institutions hold in our system of education renders their support of the utmost importance. Throughout our history these colleges have been and are now the seed beds of leadership. They have contributed a large part to the presence in our land of nearly 2,000,000 college-trained men and women. The finest traditions of our country are rooted in their associations and their inspiration. In the last analysis the chief service to higher education in our country must rest not alone with the few highly endowed universities, but in large degree with the more than 600 smaller colleges for whose welfare I am now pleading."—H. L. M.

The National Convention of the Anti-Saloon League recently meeting in Washington passed resolutions expressing high appreciation of the sacrificial service of Bishop James Cannon, jr., in behalf of Prohibition, and commended him as a great champion of freedom of conscience and intellect.

Dr. M. E. Dodd, in his Sunday night sermon over the radio, was badly confused, or worse, badly mistaken in his effort to state the doctrine of the trinity. We mention this because many of our readers were probably listening in. He stated that there are not three persons in the trinity. This is exactly contrary to the usual orthodox trinitarian view, which is that there are three persons, but only one God. The idea that the trinity simply represents attitudes or relations or manifestations is just varnished unitarianism.

There was a paragraph in the January Convention Teacher, written by one who contributes to the Intermediate department, which was obscure and unfortunate. It spoke of baptism in a way that leaned toward baptismal remission of sins. As we said, the sentence was not clear and the unfortunate expression was capable of being explained. Dr. Van Ness has an article in The Record this week (or next) in which he makes explanation. The article was written by a lady in Virginia.

You will hear the suggestion now by the man in the street that maybe a war in the orient would make business pick up. In answer to this, it ought to be said that anybody who is willing to precipitate war to help business is no better than a man who takes to highway robbery to replenish his purse. If murder is to be the price of business prosperity, then let us patiently endure the ills we have. Again, any sensible man ought to know that much of the present business troubles are due to the destruction which the world suffered in the recent war. A man may burn a hundred acre field to catch a rabbit; or he may set fire to a hay barn to warm his hands, but it is only a temporary relief which leaves us impoverished yet more in the end. May the Lord deliver us.

SEVEN POINTS FOR SOUTHERN BAPTISTS

(By Austin Crouch)

President Wilson had his fourteen points. President Hoover has his ten points. And I venture to suggest seven points for the consideration of Southern Baptists.

1. Stress the Every-Member Canvass.

The Every-Member Canvass provides an excellent method of promoting stewardship of money, a practical means of securing funds for denominational work, and an easy way of giving.

2. Practice Wise Economy.

Wise economy eliminates waste and extravagance, but does not lower efficiency. The standard for measuring economy is not by the number of dollars paid out, but by the results achieved per dollar expended. Wise economy, therefore, does not always mean cutting down expenditures. Sometimes it means increasing expenditures.

3. Operate on Conservative Budgets.

A budget that makes a safe estimate of income and that keeps appropriations well within the income is a conservative budget.

4. Provide for Payment of Indebtedness.

The payment of indebtedness would eliminate the greatest amount of waste, would insure the success of current work, and would change the winter of our discontent into glorious summer.

5. Plan for the Future Welfare of Work.

The future welfare of our denominational work depends upon the gradual increase of the work and that, too, without incurring any debt.

6. Seek Spiritual Results.

It is necessary to secure money for denominational work, but money is not an end within itself. It is only a means to an end. And that end is not material, but spiritual—the salvation of the lost, and the nurture and enrichment of the spiritual life of the saved.

7. Emphasize Loyalty to Christ.

All denominational work should be undertaken out of loyalty to Christ and all appeals for support of the work should be based upon loyalty to Him.

Editorials

GOD IS OUR REFUGE

If there is one thing about the future about which there can be a measure of certainty, it is that we are facing a period of disintegration and dissolution. It is hardly too strong a word to say that things are going to pieces. We have been looking back now over a period of fifteen years, and thought we were passing through a short era of change. Empires have vanished, kingdoms have fallen, crowns have gone to the discard. The old order seemed to be passing away. We had supposed that we had come to the end of it, and were entering upon a great period of reconstruction. But it now seems that these past fifteen or eighteen years have been simply the beginning of a day of dissolution. Instead of coming to the end of it, we have just come to the front door which opens to us the vision of a dissolving social order.

It is easy to make prophecies now which will be the butt of jokes a few years from now, and we are not venturing upon predictions further than any ordinary man may see today. When financial institutions are going down by hundreds of thousands, and all efforts to stay the flood of destruction prove futile; when political parties are at cross purposes and utterly at sea; when national cabinets hang by their eyebrows or are overturned overnight; when men pick up the morning paper nervously to see what is happening in Shanghai; when diplomats are spending sleepless nights and hurrying from one office to another throughout the day; when telegraph wires and radios are kept busy announcing the kaleidoscopic changes every hour; when these things are realized, men know that we are in no ordinary times.

When treaties of peace are made on paper and signed by government officials only to be stared at blankly and helplessly when a crisis comes; when solemn pledges of non-aggression are made by nations to be forgotten before the ink is dry; when national hatreds are fanned, and smouldering enmities are kept alive by ill-concealed diplomatic efforts at advantage; when a rumor starts banks trembling with fear; when kings of crime gangs take over the punishment of rival gangsters, and law officers stand paralyzed before them; when men at the top of society join those at the bottom in disregard for law; when churches retain in their membership people of flagrantly wicked habits, and have for deacons men with no spiritual fitness; then where shall we turn?

It is good to find that there have been times like these before. And men have found refuge in God. Turn to the forty-sixth Psalm and hear a confident voice saying:

"God is our refuge and strength, a very present help in trouble. Therefore will not we fear though the earth be removed, and though the mountains be carried into the midst of the sea. Though the waters thereof roar and be troubled; though the mountains shake with the swelling thereof. God is in the midst of her; she shall not be moved: God shall help her and that right early. Jehovah of hosts is with us; the God of Jacob is our refuge."

TO BERLIN IN 1933

The Baptist World Alliance is scheduled to meet in Berlin, Germany, in July 1933. The Executive Committee of the Southern Baptist Convention has, through a special Transportation Committee, arranged for special rates to take Southern Baptists who wish to go. These rates are the most reasonable that have probably ever been made. Think of going from New York to Berlin and return for \$215.00, with all railroad, steamship and hotel bills paid. This is the minimum rate. There are other rates for those who wish more ample accommodations, but all of them exceedingly reasonable.

The Transportation Committee of the Convention has asked the Baptist Editors in the various States to act for them as agents in getting this

information to the people and in assembling the people for this trip. The North German Loyd Line is the company arranging for the trip, and they have a reputation for satisfaction and efficiency. Their agent is a Baptist deacon in Atlanta who is doing everything to make the trip pleasant and advantageous. The members of the Transportation Committee are Drs. H. L. Winburn, of Arkansas, A. C. Cree, of North Carolina, Robt. H. Coleman, of Texas, W. J. McGlothlin, of South Carolina, and Hight C. Moore, of Tenn. These men are experienced in arrangements for travel, have worked to get the best for Southern Baptists and have done it without compensation or any expectation of pay for their services. They make no money out of it by way of commissions. This is why the trip can be made at so little expense.

All necessary information will be sent to those who are interested and who will plan to make this trip.

MEETINGS IN BIRMINGHAM

Birmingham was not exactly full of Baptist last week, but they were very much in evidence thereabout. The State representatives of the W.M.U. had their annual meeting at the Birmingham headquarters. The Editors of Southern Baptist papers had their regular winter pow-wow. The mission secretaries their annual get-together. The Committee appointed by the Executive Committee of the Southern Baptist Convention to assist institutions in balancing their budgets conferred. But the largest and most representative meeting was that of the Promotion Committee of the Southern Baptist Convention. This includes all State Secretaries, all executive officers of Southwide boards and institutions and other brethren appointed for their known efficiency and interest in the work. The Editors were invited to sit with the Committee and participate in the discussions.

In various capacities there were present from Mississippi Brethren Gunter, Byrd, Lipsey and C. S. Henderson. Other former Mississippians rendered good service in the meeting: Brethren T. L. Holcomb, John Buchanan, E. Godbold, O. E. Bryan and J. B. Lawrence.

In the Promotion Committee the chief matters of consideration were a report by Dr. J. B. Lawrence on "Following up the Canvass," and one by Dr. Buchanan on Debt Paying. The outcome of the first report was a plan to hold rallies during March and April in the District Associations, or in various parts of the State, and the observance of a day or week of prayer in all our churches in April that the Lord may send deliverance and victory. More of this will be told in the future. The other committee's report was a recommendation to be made to the Southern Baptist Convention in May, for a debt-paying call on some specific date in the present calendar year. The amount received to go to the objects which are facing a crisis. This plan is subject to approval or disapproval of the Convention in May.

The thing which was most impressive in the meeting of this Promotion Committee was not so much what was done, as the distress which was on the hearts of many brethren, and the efforts to find out the will of God and to arrive at agreement and solution of our difficulties. Personally, we believe we would have made more progress if we had talked more with the Lord, and less to one another. But this is no time for criticism. We are face to face with the most serious situation in the whole history of Southern Baptist work. If a picture could have been made of the heartaches of some who were there, it would move Southern Baptists, if anything could.

What Congress is facing in Washington, what the State Legislatures are facing in their capitols, what bankers and business men are facing everywhere, this is the situation in our work and in all religious work. The only missionary organization which we know anything about that is not in distress is the China Inland Mission, which never makes a debt. This is a time to pray, for us all to pray that the Lord will lead us out of our present difficulties, and give us wisdom to avoid similar ones in the future.

DR. J. L. JOHNSON

Dr. J. L. Johnson, President of Mississippi Woman's College at Hattiesburg, passed away Monday morning at ten o'clock. He had been in ill health for more than a year, and has been for several months resting at Stafford Springs, being given a leave of absence from his work by the trustees. He was not thought to be in immediate danger, being able to go back and forth to Hattiesburg. But on Sunday night he was stricken with paralysis and there seemed little hope for his recovery. On Monday morning, while being removed to the hospital in Hattiesburg, he passed into eternal life and peace.

Dr. Johnson had been for thirty-one years actively identified with the Baptist education work of Mississippi, and interested in every part of the denominational life. He was the son of Dr. John Lipscomb Johnson and Julia Toy Johnson, born in Virginia in 1869, but came to Mississippi at the age of five. His father was head of the Department of English at the University of Mississippi for many years. Here he spent practically all of his boyhood. He was graduated from the University with the degree of B.A. in 1888, and from the Law Department the following year. He practiced law for a short time in Columbus, Miss.

His life work was in the field of Education. He taught for a short while at Mary Sharpe College, Winchester, Tenn. He was Superintendent of Schools in Jackson and Columbus in Georgia for several years. While in Georgia he was a member of the Board of Regents of the University of Georgia. While here also he was married in 1898 to Miss Sue Bell Moody, of Maxeys, Ga.

In 1901 he returned to Mississippi to join his father in the operation of Hillman College. In 1906 he became the head of the Department of Modern Languages in Mississippi College. To equip himself better for this he studied in Paris and Berlin. He was, during his residence in Clinton, active in the work of his church and rapidly developed in Christian character and usefulness.

When in 1911 the Baptists of Mississippi decided to establish a college for girls in Hattiesburg, their minds turned immediately and unanimously to John Johnson. He accepted the task and addressed himself to it with ardor and great persistence. In all this his wife shared his labors, sacrifices, suffering, joy and victory. He built the institution from the smallest beginnings to where within less than twenty years, splendid brick buildings on a magnificent campus housed four hundred girls. The college curriculum also was built up, and by the loyal help of friends an endowment was secured which enabled the college to be accepted as standard by the accrediting association. It is an achievement which any man might covet as the task of a lifetime.

In all this time his devotion to his church never lagged. He served it and the cause of the Master in any way open to him. We heard his pastor say recently that he was the best deacon he ever saw and one of the most loyal supporters a pastor ever had. His own children and the girls from Baptist families over the State looked up to him as their ideal of a father and a man.

The service he rendered his denomination brought the glad and grateful recognition of his brethren. He was elected as President of the Mississippi Baptist Convention. He has been for many years a member of the board of trustees of the Ft. Worth Seminary. He received the M.A. degree from Mississippi College for post graduate work. And was given the honorary degree of Doctor of Laws.

He was a man of fine social gifts. He loved people and they loved and admired him. He was identified with all civic interests, and whatever was for the good of his city or State. He was at one time District Governor of the Rotary. But more than all, he was a man of simple and genuine faith. He had the greatest reverence for his mother, whose beautiful faith and life left its impress on his mind and heart and life. He was fortunate in his marriage, for his wife greatly strengthened his faith and assisted in his life work. Besides his wife, there remain five children

(Concluded on Page 5)

Convention Board Department

R. B. GUNTER, Corresponding Secretary

LAW AND ETHICS AT VARIANCE

Should we expect a return to prosperity so long as law and ethics are at variance? Let us suppose a case. A man has purchased a home. He has worked hard. He has economized. He has made payments until the indebtedness has been reduced one-half or more. The property is now worth from two to three times the amount of the indebtedness. Another man bought a piece of property at the same time. He paid very little on it. He was not thrifty. He spent lavishly upon himself. He never economized. He paid on his obligation just as little as he could get by on without being put out of his home. The creditor in course of time decides that something must be done, for this man owes almost as much as he did when the property was first purchased. This is the course he adopts. He said, the first man does not owe more than one-third of the value of his property. Although he has done all he could, I am going to foreclose and get his property for one-third of its value. He shows him this consideration for his faithfulness. As for the other man who has not tried to pay, he says he cannot afford to take his property over because he owes as much as, or more than, it is worth. I cannot get my money out of it. I do not want the property. He decided to let this man ride and foreclose on the other man and make a profit on him. The man who had done his best before foreclosure proceedings were instituted proposed to pay another \$100.00 down and then within a week or so another \$100.00, and to continue to reduce the indebtedness just as fast as he could. The law permitted the creditor to foreclose. He did foreclose. What does your conscience say? What would Shylock say? What would Portia say? What would ethics say?

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WHY SOME PEOPLE FAIL

There are little sidelights which give insight and reveal the cause of many peoples' failures. Many approach you for help in various ways. Some want advice; some want positions; some want one thing and some another. Often while listening to the request, you are able to detect reasons why it has become necessary to seek aid. The Saviour said, "By thy words thou shalt be judged." Sometimes it is a man's grammar, or lack of it. Sometimes it is his disposition. It is often a lack of self control. More often it is the absence of the desire to make your services profitable to the man who pays the bill.

The observation which we now make in this connection is not made with a desire to criticize, but in order that the observation may be helpful to someone else. We have made observations in connection with the Every-Member Canvass which would cause the man who does everything in a strictly business and systematic manner to discover the cause of failure. In the first place, there are so many people who do not show a writer the courtesy of a reply. Many associational directors have found it difficult to get those whom they have written to reply to their inquiries. Again it has been difficult to obtain complete reports. Again, many churches have not learned the finishing habit.

They have not learned the value of thoroughness in their work. They have not learned the value of plans or of instructions. Again, they have not learned the importance of being on time. All of these things are very essential to success. It is reasonable to suppose that the majority who attend to the Lord's work in an indifferent, half-hearted and unbusinesslike way, handle their own affairs in a similar manner.

The Lord could not be censured for failing to bless those who treat His Cause in a careless and in an indifferent manner. After all, the manner of handling His affairs is an index to the individual's estimate and appreciation of Him. When the wise men came from the East seeking the new

king who was born in Bethlehem, they brought the best gifts obtainable. When the people of old brought their sacrifices to Jehovah, they brought those animals which were without blemish. When the churches of Asia Minor come under the Lord's review, as recorded in Revelation, in every case, except one possibly, the criticism begins with, "I know thy works." With the present attitude of so many people at present towards the Lord's work as we begin the new year, we do not see how better days can be expected. How can the Lord afford to indulge His people in half-heartedness and indifference?

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INSTITUTIONS LOSING THOUSANDS

We believe in the Cooperative Program one hundred per cent. The plan is businesslike. It is comprehensive. It leads to symmetrical development. It is fair. At the same time, this plan for some reason has never enlisted to any very great extent the man who has many thousands of dollars to give. Hence, our institutions are suffering when they might have been adequately endowed had appeals been made throughout the years for large donations for endowment. To be sure, our schools have raised funds for endowment. But when you come to consider the time during which special efforts were put forth, you find that it was very brief indeed.

There should be some part of our organization which should continuously make appeals for endowment, not only for our schools, but for our hospital and for our orphanage. Likewise, the mission boards could be strengthened by creating endowments. Many people would be glad to leave money for the orphanage and the hospital as well as for schools if they knew that this would be used continuously for the support of these worthy institutions.

The money which could be obtained for this purpose will doubtless be wasted. Only a while ago a man who had made large donations to religious institutions failed in business. A friend of his who was not in sympathy with the character of work said, "Do you not wish you had kept this?" He said, "No; if I had it would have gone just as the balance went. I would have had nothing. These institutions would have had nothing." A good business man recently sold securities which cost him over \$19,000.00. For them he obtained a little over \$4,000.00. His loss was over \$15,000.00. Suppose this \$15,000.00 could have been turned into the Lord's treasury as an endowment fund. Suppose it should yield 6% income. There is the sum of \$75.00 a month for the entire year. There are people who could work for the denomination in certain capacities and live comfortably on that income. The reader will say, yes, but you cannot get people to give it for endowment. In reply to this, it may be said that a large part of the money which is obtained from those who have it is obtained as a result of appeals made. People do not turn loose much of it until somebody appeals to them.

—BR—

Waldo E. Bailey, youngest son of Dr. and Mrs. T. J. Bailey, is Vice-Consul of the United States, and for two years located at Montevideo, Uruguay, South America, while on a leave of absence, is spending a month with his parents in Jackson. His next post will be at Progreso, Yucatan, Mexico. He will be in charge of American affairs at that post.

(Continued from page 4)

who have a heritage in his memory. These are Dr. Cecil S. Johnson, of the University of North Carolina; Miss Rachel Johnson, at present in Geneva; Mrs. Julia Toy Hewitt, of Jackson; Miss Jacqueline Johnson, teaching at Enterprise; and Sue Bell Johnson in High School.

May our Father guide them as He guided him.

CHRISTIAN EDUCATION AND THE AMERICAN HOME

(By Mrs. S. C. Beaty, Jackson—At Request of Secretary H. L. Martin)

In the very beginning God instituted the home: "the Lord God said, It is not good that the man should be alone; I will make an helpmate for him," Gen. 2:18. But satan being in the world, sin entered this holy institution and at once it became necessary for God to begin spiritual training that fallen man might be able to withstand the temptations of the evil one. So Christian Education came into existence in the very beginning of home life.

Now, observe that religious training was necessary in this first home. Our foreparents, pure and spotless as they were, soon had to learn their lesson. God had to come many times to them with reproof and instruction. Families soon increased and multiplied upon the earth until nations were born. Learning grew so that the mortal mind soon conceived the idea of building a tower to the skies. The human mind knew no limit to thinking. In every instance where Christianity has been left out, knowledge has led to destruction. Being true of the nations, it is true of the families that constitute the nations.

One of the most serious problems of our age is the divorce evil, and I wonder if it has not arisen from the fact that American homes are not making Christian Education an essential factor.

Parents of today, caught in the mad rush of humanity as it runs hither and thither seeking worldly gains and pleasures, have so little time to tell their children of Jesus and His love. There are so many things to interrupt when we would "feed on His Word." If only first things could come first.

Realizing the importance of training, our nation has provided schools to assist the home in producing educated men and women. In this education the three-fold life of man has been recognized and provisions made accordingly.

A schedule of games and exercises is arranged to properly develop our physical bodies. Patrons and friends are asked to give of their means to erect gymnasiums—buildings where proper equipment may be installed to develop the body. Special instructors have charge of this line of work and contests are entered into, thereby creating interest with the spirit of rivalry.

To develop the mental part of our nature, a course of study is adopted. This course is not satisfactory unless it points to and leads to the highest there is in the intellectual world. Those who are instructors must hold the highest degrees conferred upon scholars of our day. Contests are employed also in this department of training to inspire along the way and great honor is bestowed on that one who may excel.

Here some schools stop and youth must turn elsewhere for the development of the spiritual nature—that part of us that shall live forever. Our great denomination has provided institutions to meet this need. We are indeed grateful for Mississippi College at Clinton, where the Bible is taught to young men and an influence thrown around them that will live forever. At Hattiesburg, the Woman's College is training young ladies to live above the world and its sinful allurements, a life that satisfies because it is physical, mental and moral or spiritual. Blue Mountain College in north Mississippi, is also in the number that stands today as a monument to that learning that prepares the heart, as well as the body, for future life.

May the Baptists of our State realize the blessings of these schools, and give them that hearty support they so much need and deserve.

—BR—

The meeting of the State Convention of the Womans Christian Temperance Union, which met in Jackson last week did great good in stirring up the pure minds of our people. Women workers of national reputation were among the speakers. They got the ear not only of their members, but of people prominent in business and politics. Civic clubs and legislators listened to them with interest and profit. This is the time for all good men as well as women to stand for righteousness.

THE AMERICAN STANDARD OF LIVING

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What is here said applies to the standard of living in the United States of America. It is not enough to say "America," when we mean the United States, since the United States is only a part of America, one State in South America being larger than the whole of the United States. Perhaps the principles herein set out would apply with equal force to other countries.

It might be asked, What is the standard in the United States? The standard is what the people in any given circle set up as their goal, generally meaning the highest point they can reach. It should be what the people need, want and can pay for. With many people, the standard is synonymous with their wants. It has all along been the opinion of this writer that no one has a right to any standard of living that he cannot pay for. To take any other view, is to make a person a pensioner upon the bounty of relatives, friends, a parasite on a generous public, or a bankrupt. Indeed, this writer does not know by what process of reasoning one reaches the conclusion that one has a right to live in the world without producing and saving enough to cover funeral expenses, not to mention all other debts. The outstanding Scripture injunction is, "Owe no man anything, but to love one another." This fever-heat race to keep up with others has brought many penniless to the grave.

The question might also arise, Who fixes the standard? It would be very difficult, if not impossible, to name all contributing factors. A few stand out in clear light. If A buys an automobile, a radio, a frigidaire, constantly attends movies and other places of amusement, and takes costly trips, and if B, who is not in as good circumstances as A, undertakes to keep pace with A, he helps to build a fictitious standard of living. A maintains himself at this standard, while B, less able than A, falls into debt. He must give up some or all of these luxuries, with perhaps his home thrown in. Again A is able and does buy a fine house, fine furniture and fine clothes. And B undertakes and does buy on full credit, or on the installment plan, the same. The chances are he will be foreclosed. Again, to keep up with his neighbor, he buys the finest and costliest food. Failing to keep up with A, B finally being reduced to poverty, becomes discouraged, sour and morose, and blames the world for his misfortunes; and, reaching desperation, says, "The world owes me a living and I am going to have it." All this proceeds upon the idea that he must live and live well. Whereas the world owes no man a living, but generously offers him a chance to make one. B says he must live and live up to the standard of his would-be circle. I do not recall any authoritative declaration in the Bible or elsewhere, that one must live, to say nothing of living up to a fixed standard. It is written that it is appointed unto men once to die, but nowhere that they must live. This thing of running at blood-heat tension to keep up with the other fellow has ruined many individuals and caused much unhappiness, and has impeded the progress of the human race immensely. It has helped to build up and uphold certain standards of living. Of course, it is desirable that everyone adopt and maintain as high standard of living as is compatible with one's obligations to his fellowmen.

This article does not apply to that class of citizens who have ample means honestly acquired, above their obligations, but to those of limited means whose circumstances require industry and frugality in order to carry out the Scripture injunction, "Owe no man anything." It relates to that species of living standard which is artificial, fictitious, and which borders dangerously near dishonesty, and really is hypocrisy of a very common and popular type. Such living is in violation of that other scripture injunction "Be content with such things as ye have,"—such things as Divine Providence, in conjunction with reasonable human effort and economy, has blessed you with. If each one of us could adopt Paul's words, and say in his heart, "For I have learned in whatsoever state I am, therewith to be content," we should have no fictitious living standards and instead a miniature paradise on earth.

This is the type of artificial living found among the would-be rich and society folk. It is foolish, hypocritical, and often leads to bankruptcy, poverty and despondency, and not infrequently to suicide. It is a dangerous road to travel. There are many concealed pitfalls and snares along its course. It is along the same old road where pride has so often gone before a fall. There are many people today riding hard for a great fall, unless all signs fail. It does seem that this is an age in which it may be said with emphasis that very many are "lovers of pleasure more than lovers of God." After all, is not the desire for pleasure a fruit of selfishness? And selfishness is sin.

There are standards of living set up in some quarters by some people which seem to this writer pitched on too high a key for their circumstances and safety. Some employees receiving a moderate but reasonable wage, considering the times, seem to think they ought to measure up to the living standard of their employer, even though he be a millionaire. They contend that they should wear as fine clothes, ride in as fine automobiles, attend all entertainments, engage in all athletic games, have all the time for all kinds of amusements and recreations that their millionaire employers have. That would all be very nice, to be sure, if—But let us look a little more particularly into the situation. The employers claim, and it is probably true, that to pay them a wage that would enable them to enjoy all these things would cost them more than the profits of their business would be. Some of the employees would reply, "That would only be your duty. You have and ought to give to us." Others aiming to be fairer would say, "Raise the price of the output of your business." If that should be done, who pays or loses the difference in wages? Not the employer; for he is already losing money. The consumer would pay the difference; for he would be charged more for the goods he bought. That procedure would look better if the employer were the only consumer of the output. But, as a matter of fact, the rich consume a very small portion of the output. The major part of this would be consumed by the millions of toilers on other lines, and these millions who would be paying the extra cost of goods would be taxed to enable the employees to enjoy a high standard of living, while these millions in other lines would be living at a very low standard. For instance, the farmer, the mainstay of this part of the country, labors just as hard as the employee in industrial work and nearly double the hours, with a much less income. In other words, such a policy would force the farmers, being about four-fifths of all laborers of the country to stint and deny themselves all luxuries in order that the employees, about one-fifth of the laboring element, might enjoy the fat of the land. In a word, one-fifth of the laborers of the United States would be supported in ease and many luxuries, while four-fifths would be compelled to live on a low plane. Then the question to be settled is: Would it be fair, just and Christian, for four-fifths of the toiling millions to be slaves for the one-fifth? Since when did the employee in industrial lines become entitled to more of the good things of life than his fellow-laborers in other departments of human activity? Will someone answer?

—T. J. Bailey.

P. S.—These two contributing factors to living standards are playing havoc with our country. Pride and vanity are the basis of the former and avarice and ease, near kinsmen of dishonesty, is the basis of the latter.—B.

—BR—

Pastor F. Z. Hufstatter has resigned the pastorate at Ashland. His home is at Myrtle.

—BR—

Secretary H. L. Martin spent the week-end of January 24th in Sunflower county, where he addressed the County Teachers' Association on Saturday morning, preached at Ruleville, Drew and Nora Smith Memorial churches on Sunday and spoke to the Sunflower County Junior College at Moorhead, and to the great Ruleville and Drew high schools on Monday. Arrangements for this visit were made by Pastor W. A. Bell, of Ruleville, who is doing a splendid work as pastor at Ruleville. The schools in this Delta county are among the very best in the State.—H. L. M.

DOG PHILOSOPHY

(By Rev. Warren L. Steeves, D.D., Waterloo, Ia.)

A good dog has a certain philosophy that he frequently expresses. Sometimes it is by a little bark when he sees his master; at other times a gentle wag of the tail and again when we are sad and down-spirited, he comes and rubs his cold nose against our extended hand and tells us that he is in sympathy with our depression. He is a judge of different types of people and when he sees them go by he knows a gentleman from a tramp, he knows much from their appearance and sometimes can discern the preacher from the grocer and very often he is in favor of the grocer ahead of the preacher, because of the attitude that the grocer assumes toward him, while the preacher assumes the attitude of expectant obedience and authority. A good dog always takes advice and when he is told that it is a wise thing for him to keep quiet he does it, and when he finds that it is expedient for him to make himself unnoticed, he immediately retires from the scene. But, he does not snarl and snap and sniff and growl; but he continues to say, "Things are in a bad mess around our place but if I do my duty and watch I will better things instead of degrading the very work that I am trying to do." The philosophy of a good dog is to hold on and even in times when but few bones to hide away or but slender scraps that fall from his master's table, he goes on with a philosophical attitude toward life and says, "The time will come when my master will become prosperous and the future will bring me better bones than it has before." In fact, his philosophy of life is to wag his tail and have a lift in his bark, and an air of expectation about his trot and an atmosphere of come-what-may, I'm going to do my part.

Now dog philosophy can only be understood by those who have come in contact with such times as the dog, for many times we have felt that our position in life were not so reversed from those of good old Carlo and we have found that it was for our good to set our jaw and keep a strong, firm hold and a mild, but steady far-seeing eye and without vindictiveness toward the world or the age in which we live, always expecting something better from the lives that we were called upon to live, but little is gained by our discontent and fault-finding, but much of satisfaction can be ours if we give ourselves wholly to the prospect of better things ahead.

Times of depression will come and I suspect that we would grow too fat and sad if we had no hours when we had to hunt and forge and put forth our best effort to find something to do that was worthwhile.

Men and women are more easily discouraged and diverted from the straight course of living and action in the world than Carlo ever was, and yet when we find a real true preacher we find one who during a time of difficulty looks straight ahead, keeps keen and cool, and remembers that the time will come when prosperity will again visit the land and the church of Christ. Old Carlo never got into fights and quarrels with those that were unworthy of his metal, but the little poodles, fox-terriers, and black and tans could come and bark their heads off at him, but he went continually on until he met an antagonist that was sufficient for his strength and then he battled until he had won the conflict.

Ministers may be lied about—teased—abused—made fun of in all ways, but the thing to do for any one of them is to keep steadily on in the great task that the Lord has appointed for them and eventually all antagonists that are worth their meeting will fall before their steady and firm blows for Christ.

Let us assume a little bit more of good old dog philosophy and hold on during these times, remembering that there are to be better times later on.

—BR—

The church at Charleston has called Pastor D. L. Hill, of Ackerman. We have not heard his decision.

—BR—

Brother H. L. Carter, who recently resigned the pastorate of Central Church, McComb, has been called to Lyon. We have not heard his decision.

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Thursday, February 4, 1932

LIBERALISM, OR WHAT IS IT?

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It is the writer's humble opinion that the forces of Christianity of the present era have an opportunity which would have been greatly appreciated by the early apostles and disciples of Jesus. We are unable to understand just the nature and extent of the difficulties which beset the workers of the early churches. It is a matter which should command our deepest gratitude to know that our present opportunities are, in the main, the results of the faithfulness of those workers who proved that Paul knew what he was talking about when he said "... Love never faileth." One might wonder just what would be the line of procedure of the early Christians if they could be on the scene of activity today. "Love never faileth." Persecution, deprivation, hunger, torture, and all the rest of the ailments could not turn the true ones from the paths into which they were led of the Master.

We hear so many people these days talking with pride of their bent toward so-called liberal thought. And as one individual, I have thought, meditated, weighed, observed, and studied the matter a great deal. When is a person really progressive, or liberal in his thoughts and actions? Personally, I believe the Scriptures were divinely inspired and that their contents comprehend every need of the human family if properly studied and understood. Undoubtedly, the truths of the Bible are foreign to the man who is not led by the spirit of God. According to the teaching of the Bible, only a minority know much about God and His purposes. And any system of ethics or otherwise standard set up by man is unsatisfactory and incomplete. Jesus is the personal example of the character of God. God is higher in His standards than anyone else can be and He is everlasting. Jesus is the "Light of the World." Any direction that is not leading toward a closer walk with Jesus involves darkness, misunderstanding, and all that goes with it.

Then it seems that there is no doubt but that a lot of what people teach as progressiveness is nothing short of pointing out the nearest path to the realms of darkness and unprogressiveness. The fact is that the experience of grace is just as real as any other experience could ever be. If a person knows Christ as the Savior of the world and as the Light of the world, why need he wander away from the Light and go through another maze of doubt and claim to be liberal or progressive? The thing that he could do and which undoubtedly would be most acceptable would be to live as one who knows something of the Light and stand in every test as a worthy representative of it.

I wonder sometimes what is involved when a number of people of different religious beliefs come together for a seminar. Is it that they really find common points and consequently better join their efforts in serving the evident needs of the people? Or is this kind of thing in keeping with the popular trend to "be liberal" and not be so narrow as to stress the essentials and fundamentals which occupied the time of the early Christians? Many acclaim Bertrand Russell, the English Philosopher, a man of great vision and liberal ideas. As we know, he advocates the promiscuity of relations among the sexes before marriage among other things. Is it laudable in a Christian to pay respect to such men in a day like this? Why does a Christian have to wonder what to do about it if he is really a follower of the Christ? We hear leaders in the educational world, some of them, stating rather smartly that conditions are such now that the Bible must be interpreted differently to the way the early believers did it. Some of these people claim to be Christians. I am sure they expect Christ to save them in the end. Why do Christians stumble and doubt in the face of this kind of false teaching? The fact is that many of the students and otherwise learners sit and literally swallow the words of their teachers. And the former are somewhat innocent in their doing so. It is at least natural that the ones least experienced in the Christian faith should be inclined to be susceptible. According to popular opinion, it is not the thing to do. Of course, that will always be the case until

the great change comes. But the fact remains that Christians can know the right thing to do, and after knowing it, they should do the right things and teach the right things, no matter what the price is.

Somehow I am earnestly hopeful that Christians may take stock of their possibilities, the difficulties in the way, etc., and shall take a definite stand for the higher things in all places to the end that the coming generations may know what it really means to be progressive. And surely, it will not be enough to contend against certain teachings and practices, but it will be necessary to exhibit courageous, efficient leadership in the more worthwhile things of life.

Let us hope that we may meet the conditions in the spirit of the "Love that never faileth," and God will reveal Himself to His people in a great way.

—A. A. Roebuck.

—BR—

HAVE YOU GIVEN TO SAVE B.B.I.?

—
(By Una Roberts Lawrence)

I did not dare write that heading until I had written a check. It is not a large check. I could not make it large. But it is the second check I have sent within two months. And it is as large as I can afford. It would take a good many checks like mine to pay off that debt on the Baptist Bible Institute, but if just one out of every hundred Southern Baptists would write a check that large, the present emergency would be fully met and the greater part of the balance of that purchase price of the school paid. That's how small the whole burden is compared to the strength of Southern Baptists. There are comparatively few who could not send in as large a check as this one of mine.

After I wrote the check I began to count up my reasons for doing so. Perhaps they will help you decide to write a check also, and send in the next mail to Dr. W. W. Hamilton.

Here are my reasons:

Because I know what a strategic mission field New Orleans is. It is a field that concerns the whole South. It is a center of the trade and commerce of all the Middle West and the South. It is our chief port. Because of this it has many problems that are as much the obligation of the territory it serves as they are of the city itself—the floating population of the port, the drifting population of trade and commerce from the land, and the backwash of southern industrial life.

Because New Orleans is a foreign city, with a larger per cent of permanent foreign population than any other all-southern city.

Because it is a Catholic city, the whole city life being permeated with that type of Catholicism like the cities to which we send missionaries in South America. Protestants are a very small minority of the population. The evangelical witness to the Gospel is weak, churches are poor and for the most part with inadequate equipment, unable to support themselves.

Because the Baptist cause has made more progress in the dozen years of the life of Baptist Bible Institute than it had made in the 75 years of Baptist effort preceding.

Because Baptist Bible Institute professors and staff are the main support of the churches of New Orleans, and of the organized denominational Baptist life of the city and its territory.

Because Baptist Bible Institute supplies pastors for thirteen of the seventeen Baptist churches of New Orleans Association.

Because Baptist Bible Institute students are carrying on the largest missionary movement ever inaugurated in any single mission field in the South.

Because Baptist Bible Institute is the one agency of evangelical faith in New Orleans that is going out to the untouched areas and there, without church or tent, proclaiming the Gospel literally in the highways and hedges and compelling the heart-hungry throngs to come in to the "wedding feast of the Lamb."

Because Baptist Bible Institute has attracted the attention of the city, has by its splendid work compelled the admiration and respect even of Catholic New Orleans. It is the outstanding exponent of evangelical faith in that region.

Because Southern Baptists ordered the purchase of this property, incurred the debt, and now it is Southern Baptists who are failing to pay an honest and just debt.

Because the Baptist Bible Institute is one of the best managed institutions we or any other denomination has. It stays within its income and has steadily whittled down this purchase price indebtedness, and can continue to do so if we will but keep our part of the bargain we made when we ordered the property bought.

Because on every busy street corner in that great city, Bible Institute students are telling the story of salvation to men and women, boys and girls who would never hear it if The Institute were not there—who will never hear it if the Institute closes.

Because I am one of the Southern Baptists who must forever hang their heads in shame, if this long-deferred payment goes by default, and the Institute closes its doors, closes its work, closes the door of salvation to the thousands of this city and its environs who are not yet reached with the Gospel.

Because, if the Institute fails, Baptists have failed in New Orleans, and it will take another half century of effort to win back the strategic position we now hold in this mission field—a position that is a challenge to the faith and missionary purpose of our denomination.

Because of all this—and more, I sent a check today to Dr. W. W. Hamilton, the man who has given his money, his brain and his heart to the task of saving this institution and building it into the great agency that it can be for the coming of the Kingdom in New Orleans. I believe in him, in the faculty, in the management, in those students and in the mission of the Institute.

Maybe this is the crucial test for the missionary destiny of Southern Baptists. If we cannot save Baptist Bible Institute with only \$283,900.00 of indebtedness, then, let's close up Home and Foreign Missions right speedily, and not prolong the agony of missionaries and devoted workers who are spending all their lives to save the missionary life of our denomination. Let's just "take out" for missions, quit, close up shop, and go out of business as a missionary people.

Only \$283,900.00 from three million, two hundred thousand Southern Baptists to save the most outstanding missionary agency in the greatest single mission field within our borders!

Let's either send in our checks—little or big—or Quit!

Kansas City, Mo., Jan. 22, 1932.

—BR—

Dr. Gunter attended the Fifth Sunday Meeting at Pleasant Hill Church in Copiah county. Half a dozen neighboring churches were represented. The program included morning and afternoon services in the interest of missions. An offering was made for the Emergency Appeal of the Baptist Bible Institute. Rev. S. R. Young, a former pastor at Pleasant Hill, made a thirty-minutes talk on "Lovest Thou Me," which was genuinely appreciated. Rev. L. E. McGowan is pastor here and is leading his people wisely and well.

—BR—

MADISON, Ind.—I have just returned from conducting an eleven-day meeting at Paragon, Ind., of which church Rev. G. F. Winstead has been pastor. Bro. Winstead left for his new field at Beaufort, S. C., on the second day of the meeting. There were 34 accessions, of whom 26 came for baptism. The weather was rainy, but the attendance was quite good. It was said to be the best meeting held in the church. During the past nine months I have been in six meetings, in which 162 people were added to the various churches. Our people are in a chastened mood and there is a wonderful evangelistic opportunity presented.

Practically all our objectives for the First Baptist Church for 1931 were reached. A new set of objectives was presented to the Advisory Board of the church and endorsed by them. Our slogan for this year in the Madison Church is: "Young People's Year." We plan to train and place responsibility on the youth of our membership. Attendance at church services is good. Sunday school averages 350 in attendance.—Hendon M. Harris.

Mississippi Woman's Missionary Union

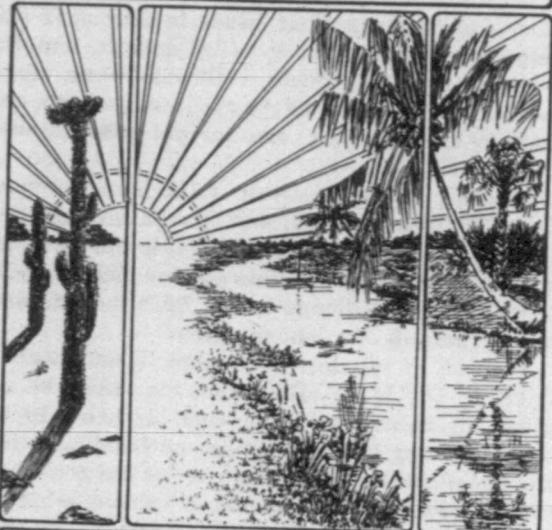
OUR STATE OFFICERS

Young People's Leader—Miss Frances Landrum
Col. Cor.—Miss Frances Landrum
Rec. Sect.—Mrs. D. C. Simmens, Jackson, Miss.
Per. Service—Mrs. R. A. Kimbrough, Charleston, Miss.

Pres.—Mrs. A. J. Aven, Clinton, Miss.
Vice-Pres.—Mrs. G. W. Riley, Clinton, Miss.
Cor. Sect.—Miss Fannie Traylor.

Mission Study—Miss Margaret Buchanan, Blue Mountain, Miss.
Stewardship Leader—Mrs. Herman Dean, Brookhaven, Miss.
Margaret Fund Trustee—Mrs. D. M. Nelson, Clinton
Training School Trustee—Mrs. J. L. Johnson, Hattiesburg, Miss.

HOME MISSIONS for "The Healing of the Land"



EVERYTHING SHALL LIVE
WHITHER THE RIVER COMETH
—Ezekiel 47:9

This is the month of preparation for our Week of Prayer for Home Missions. If we expect to reap a good harvest, both in spiritual strength and gifts, it is necessary for us to plan well.

Our missionary program in Royal Service will lay a good foundation for Home Mission study. After you have studied the topics: The Strength of Our Nation, the Perils of Our Nation and Saving Our Nation, surely you will be able to pray more intelligently for our various home mission activities.

The Week of Prayer material has been sent out with the hope that every president has received it already. If you failed to get yours, please drop us a card giving the name of the president and we will make the necessary change.

Many enquiries have been made about a booklet of Home Missions to study prior to the Week of Prayer. There is a booklet prepared by Miss Blanche White, 216 N. Second St., Richmond, Va., entitled "Our Neighbors." The price is 25c per copy. You will find this a splendid study in preparation for March 7-11.

We have received copies of a new Home Mission map from the Home Board that will be sent to societies by request. If you are making a study of this subject, do not fail to write us for a free copy of the map. We have also a leaflet to use with this map, giving the facts and figures concerning these Home Mission populations, the present work of the Board on these fields, and some directions as to attractive ways to use map.

Our goal for the Home Mission Week of Prayer for our State is \$5,000—the same that we took last year. I am hoping we will do as well as we did last year, "go over the top!" Set your goal for your local society, work toward it and you will be surprised at the amount you will bring in. One society set a larger goal than it had ever reached for one of our Weeks of Prayer in 1931, then set aside a definite time to meet once a week to pray for this goal: the result was they went far beyond their expectations.

Let us not forget our Y.W.A.'s radio program over station KWKH, Shreveport, La., February

Our Young People's Column

Recently, as I was riding along on the train with a newly made friend, she turned to me and said, "Have you ever thought of the joys and sorrows one train can carry? Just look around at this crowd of boys and girls going home for the holidays. All of life seems joyful, but then we remember the woman in the rear of the coach rushing to the bedside of her son, and know that indeed there is sorrow. I think often of the letters that are carried on the same train—some are happy, radiant and hopeful, while others are blue, distressing and selfish." As this new friend spoke to me thus, my mind was busy trying to think of that morning's mail.

Letters? Yes! Reports? Yes! Many of them. Possibly they jostled to Jackson in the same mail bag—some were happy, radiant, and hopeful—others were sad, distressing and selfish. Some showed life and zeal in God's work, others showed carelessness and haphazard planning. These letters and reports are only significant as they reveal the characters of the persons writing them. They are interesting only as they show what is being done for our boys and girls "in His Name."

Please think for a minute with me. What kind of letters do I write? Am I the one who sends the sad, distressing, and selfish letter that must jostle along and dampen the spirits of happy ones others are writing and sending? It seems that now is a good time for thinking along this line because many reports have not been sent in yet and we are looking forward to yours which I know will sound a helpful note for 1932.

Then, too, we've just printed two beautiful letters in our Column, not to mention the wonderful ones we always find in our Mother's Columns and those in "World Comrades!!" We did enjoy Mrs. Aven's lovely birthday message to the "big sister" in our W.M.U. family. All of us are busy as bees now helping our Y.W.A.'s really enjoy their big birthday banquet by radio February 11. Then, too, we want to send many of them—maybe your own big sister—to Ridgecrest. Of course, there isn't a Y.W.A. in the State who will miss our own State House Party at Clinton, August 20-22, if the rest of you can help them to go.

Another letter—the one from Ruth Anderson that we read last week in our Column. Wasn't it beautiful in spirit? Just think! She is a real missionary's daughter and is going back to China herself. Plan now to write a letter to your Margaret Fund boy or girl or maybe send them a —?

Oh, you guessed too soon. A valentine, of course! Last year while I was in school at Louisville our neighbor's little boy sent me a valentine card, and, Oh, it did make my heart so glad. It's nearly time now to be mailing them, so let's remember somebody who may be far away from home, some sick friend, or an old, old lady who can't get out much. Valentine is love-time, and "God

is Love." Do something "in His Name," even on Valentine's Day.

"It isn't the deed we do,
Though the deed be e'er so fair,
But Love that the dear Lord looked for
Hidden with loving care
In the heart of the deed so fair."

11, beginning at 8:30 P.M. Mrs. W. J. Cox, speaker. Order your souvenir booklet with the text of Mrs. Cox's message and other program parts.—Price, 15c, from W.M.U. Literature Department, 1111 Comer Building, Birmingham, Ala.

LEAFLETS FOR WEEK OF PRAYER FOR HOME MISSIONS

Woman's Missionary Society	Cents
God Bless America (Poem)	2c
Our Land for Christ (Responsive Service)	2c
Slow through the Dark (Poem)	2c
"Scum o' the Earth" (Poem)	3c
What Do I Owe? (Poem)	2c
Young Woman's Auxiliary	
Nievicita, the Beloved	3c
Girls' Auxiliary	
"Eeny-Meeny-Miny-Mo"	3c
Royal Ambassador Chapter	
Peter Pole	3c
Sunbeam Band	
Myra's Magic Circle	2c
Send your order early and remit with order, please,	
To W.M.U. LITERATURE DEPARTMENT	
1111 Comer Bldg., Birmingham, Ala.	

TAKE NOTE

The following dates are of special importance to Districts Four, Five and Six. These are the last of our Associational Institutes and I do trust that the attendance will be as good as in all others.

District VI—Clarke with Wayne, Feb. 6th; Jasper, Smith, Feb. 8th; Scott, Newton, Feb. 9th; Kemper, Lauderdale, Feb. 10th; Leake, Neshoba, Feb. 11th.

District V—Choctaw, Zion, Kosciusko, Winston, Feb. 12th; Noxubee, Feb. 13th; Clay, Lowndes, Oktibbeha, Feb. 15th.

District IV—Chickasaw, Itawamba, Lee, Monroe, Feb. 16th; Alcorn, Prentiss, Tishomingo, Feb. 17th; Union, Tippah, Pontotoc, Feb. 18th.

This is the Stewardship Program for February. It has been given us by our State Stewardship Chairman.

STEWARDSHIP OF TIME

(February)

Introduction: Divine Omnipotence furnishes time. This time is sacred. No time to waste. No time to kill.

I. Man of few days—Job 14:1-2; Psalm 89:47-48.

II. Apply hearts to wisdom—Psalm 90:12; Col. 4:5.

III. Why Idle? Matt. 20:6-7; John 5:17; John 9:4.

IV. Redeem time. Eph. 5:15-16; Col. 4:5.

Conclusion: Kingdom of God must be given a part of every Steward's time. Money cannot be given in place of time. May we let household care and business, yea, pleasures also, have second place and Matt. 6:33.

Very attractive Silver Anniversary place cards for Y.W.A. can be obtained from the Literature Department, 1111 Comer Bldg., Birmingham, Ala., at 25c per doz. and \$2.00 per hundred. They will add much to your banquet February 11th.

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The Baptist Record

Published every Thursday by the
Mississippi Baptist Convention
Board

Baptist Building
Jackson, Mississippi

R. B. GUNTER, Cor. Sec'y.
P. I. LIPSEY, Editor

SUBSCRIPTION: \$2.00 a year, payable in
advance

Entered as second-class matter April 4,
1918, at the Post Office at Jackson, Mis-
sissippi, under the Act of October 3, 1917.

RENEW PROMPTLY: Please send in
your renewal promptly and give your old
address as well as the new when writing us
for a change. If you do not send in your
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the list.

Obituary notices, whether direct or in the
form of resolutions of 100 words, and mar-
riage notices of 25 words, inserted free. All
over these amounts will cost one cent a
word, which must accompany the notice.

East Mississippi Department

By R. L. Breland

Notes and Comments

In a recent copy of the Neshoba Democrat, published at Philadelphia, Neshoba county, appeared the following announcement: "There will be preaching at the courthouse 2:30 p.m. Saturday by Rev. L. T. Grantham. All are invited." Bro. Grantham is doing a splendid work in Neshoba.

The following from Rev. A. T. Mitchell explains itself: "I have been called to the church at Clifton, La., and have accepted. This is one of the very best half-time churches of its size in the State. I have been pastor of the Angie church for four years. I came to Louisiana from Calhoun City, Miss., when my father, Rev. J. F. Mitchell, was pastor there." Another Calhoun boy doing well in another State.

Our Baptist pastors and the churches in the flooded districts of the State are suffering. Let us pray and support them otherwise while they are in need.

Our women at Coffeeville are studying the personal service book, "Serving the Neighborhood." The purpose and general teaching of the book are good and helpful, but there is an undercurrent of church union all the way through. It is not mentioned by name, but the general secondary idea is found clearly.

I was in a home recently where the parents were elated over a new set of books recently bought for Bible study. "The Watch Tower," as its publishers branded them, is unfit for any home. There was an understanding that the whole mess would be consigned to the flames before I left. That is the only fit place in any home for any such rot-kindling wood and be quick about it. Russellism with its no-hellism and other atheistic falsehoods should not be allowed anywhere, and especially where there are immature minds.

Baptist History Paragraphs

As related last week, the Baptists in the Natchez country were attracting considerable attention, gaining a number of prominent converts and

receiving the attention of the Spanish officers who were Catholics.

L. S. Foster, in "Mississippi Baptist Preachers," says: "Their assemblies and worship, however, soon brought down upon them the wrath of the Roman Catholic authorities; and it must be admitted that, in their zeal and convictions of the righteousness of their Cause, they sometimes unnecessarily provoked the opposition of their enemies, by denouncing their idolatrous tenets in immoderate language. The storm of persecution burst upon them and the Catholic authorities determined to crush out the heresy, the more so because converts were being made from the Catholics themselves.

"The Catholic commander wrote a respectful letter it seems, to Curtis, warning him to cease from his promulgation of his doctrine and building up of his faith, who in turn bluntly gave this commander (Don Manuel Gayoso de Semos) to understand that he would pay no attention to his remonstrance. Curtis' reply provoked the outbreak. He was arrested and carried before Gov. Gayoso April 6, 1795. Mr. Jones says: 'At the close of the investigation Curtis was assured that if he did not unequivocally promise to desist from all public preaching, he would be sent, with several of his adherents, especially Hamberlin and DeAlvo, to work in the silver mines of Mexico.' Some influence led him to 'promise to refrain thereafter from what was in open violation of the laws of the province.'

This promise gave Curtis much unrest with his conscience, caused him to fear that he had not been true to the Master's Cause. So he and his followers decided that his promise did not keep them from holding public meetings for conference and prayer with no preaching. And so such meetings were held secretly for a while. Thus we see the heavy hand of persecution showing itself on these people, and more yet to come.

—o—

The Ladies' Aid

(Note: Many years ago I clipped the following poem from a paper.—B.)

"The old church bell had long been cracked,
Its call was but a groan;
It seemed to sound a funeral knell
With every broken tone.
'We need a bell,' the brethren said,
'But taxes must be paid;
We have no money we can spare—
Just ask the Ladies' Aid!'

"The shingles on the roof were old;
The rain came down in rills;
The brethren slowly shook their heads,
And spoke of 'monthly bills.'
The Chairman of the Board arose
And said, 'I am afraid
That we shall have to lay the case
Before the Ladies' Aid.'

"The carpet had been patched and
patched,
Till quite beyond repair,
And through the aisles and on the steps
The boards show hard and bare.
'It is too bad,' the brethren said;
'An effort must be made
To raise an interest on the part
Of members of the Aid.'

"The preacher's stipend was behind;

The poor man blushed to meet
The grocer and the butcher as
They passed him on the street;
But nobly spoke the brethren then:
'Pastor, you shall be paid!
We'll call upon the Treasurer
Of our good Ladies' Aid.'

"'Ah!' said the men, 'the way to
heaven
Is long and hard and steep;
With slopes of care on either side,
The path 'tis hard to keep.
We cannot climb the heights alone,
Our hearts are sore dismayed;
We ne'er shall get to heaven at all
Without the Ladies' Aid!'

—Christian Endeavor World.
—BR—

CANDLES, CAKES AND BIRTH-DAYS

The little missionary from Africa was home on a furlough. The busy city in which she found herself was not as familiar to her as the grass-covered huts of Africa.

She had been ill and this particular part of the country had been recommended to her by a physician who had shaken his head over her after she had gone. But she was improving slowly—in spite of his inward prophesy to the contrary—gaining a little every day.

She had been speaking at a church this afternoon and as she walked on in the gathering dusk, there was almost a sob in her throat.

"If I could only make them see," she whispered. "If I could only touch their hearts. If they could only glimpse my Africa! But they don't care either for missions or for me," and a tear rolled down her cheek as she walked on.

Faith ran over to Maude's that evening.

"You weren't at the church this afternoon, were you?" she said.

Maude shook her head.

"No. I went for a drive in Mabel's automobile."

Faith was silent a moment.

"All my life I'll be glad I heard that missionary speak," she said slowly.

"Is she the one that is boarding at Mrs. Rogers?" asked Maude.

"Yes. And listen, Maude, the day after tomorrow will be her birthday. She told Mrs. Rogers—and Mrs. Rogers told mother. Now what I thought was this, mother has given me permission to invite her to dinner that evening. She has said that I may ask several of the girls and I'll make the birthday cake. We'll have it in the center of the table and when she comes in she'll be surprised and happy too. She has such a sweet face. There's something almost ethereal about it. Oh, I feel we ought to celebrate her birthday. I feel as if God would have us do it."

Maude nodded.

"You can count on me," she answered, "and I'll help you in any way I can. I'm not half-as good as you are, Faith, but I'll do my best."

Up in her room in Mrs. Rogers' boarding house the little missionary sat reading her Bible.

All at once she arose.

"I've almost forgotten my invitation to the home of that sweet girl," she thought.

A few moments later she crept

down the stairs in her shabby coat and hat and out into the street. It was the first invitation she had received — although she had spoken twice in the church.

She found the house without any difficulty and knocked timidly. Faith herself opened the door and let her into the warm, bright hall.

"How glad I am you came," she said, as she kissed the pale cheek.

Divested of her coat, the little missionary from Africa stood pale and slender in her black dress. Her only ornament was a string of carved beads that had been given her by one of her African pupils.

She followed Faith into the living room and was greeted by Faith's mother. Several girls were there and her heart yearned over them. It was so much more pleasant in this warm, lovely home than it was in Mrs. Rogers' somewhat bleak boarding house. It was her birthday too. She had almost forgotten it.

Other people had birthday cakes. Other people had birthday gifts — but missionaries missed all these things. The new life they entered was so different and changed that happy affairs such as birthdays, simply did not happen.

Sometime she hoped she might have a birthday with a birthday cake. But she could not expect that soon. In just a few moments Faith led the way to the dining room.

There in the center of the table stood a beautiful cake with white icing and pink candles.

"Happy birthday!" cried Faith, putting both arms around her.

"Happy birthday!" echoed the girls gaily.

"Happy birthday," repeated Faith's mother with a smile.

The little missionary from Africa stood transfixed. It was her birthday, but how did anybody know? And she had just said to herself that missionaries, because of their uprooted lives, had no birthdays. Had no birthday cakes with white icing and pink candles.

She stood there motionless. Someone had found it out and made this birthday party possible.

Faith led her to the place of honor. But on the little missionary's face was such a look of radiance that even the little pink candles on the birthday cake were put to shame.

She wanted to cry. But she forced back the tears. Her birthday and someone had remembered it!

She was only a little missionary to Africa. She was sick, poor and plain—but never would she be lonely again.

How good God was to His children on their birthdays!

She said grace with a voice that trembled somewhat and yet was clear and sweet as well. But in her heart she was whispering, "My birthday! And it's not like missionary birthdays. It's like other people's—with cake and candles and white icing."—By Susan Hubbard Martin in *Kind Words*.

"Only ten Commandments were necessary for an age that produced men who could write a Bible for hundreds of generations to reverence and obey. Today ten million laws are insufficient to make the world behave."

The Sunday School Department

SUNDAY SCHOOL LESSON FOR FEBRUARY 7, 1932

(By L. D. Posey, Jena, La.)

Subject: The Slavery of Sin. (Temperance Lesson).

Golden text: Everyone that committeth sin is the bondservant of sin. John 8:34.

Scripture for Study: John 8:31-36; for supplemental study, Rom. 6:11-23.

Time and Place: October 11-18, A.D. 29, in the latter part of the third year of Christ's public ministry, and during the feast of tabernacles in the city of Jerusalem.

Introduction

Between the time of the events of last Sunday's lesson and the one for this date, many interesting and important things had occurred in the ministry of our Lord. They are recorded in the other Gospels, and include the account of Jesus walking on the water, his visit in the region of Tyre and Sidon; his experience with the Syro-phenician woman whose daughter was demonized, Peter's great confession, the transfiguration, etc., etc.

There were three great annual feasts held in Jerusalem, and which all the male Jews were required to attend, and which the women were permitted to attend if they so desired. Those feasts were the passover, pentecost and the feast of tabernacles. The last one was the one at which Jesus did the teaching included in this lesson. That feast came at the end of their common year, which was the end of the seventh month of the Jews' religious year. It was a celebration of the Jews' permanent settlement in Palestine. During the days of that feast the people dwelt in booths made of the green tree branches, etc., and was more like a prolonged thanksgiving service, or religious picnic occasion than anything known to us.

The Lesson Studied

The teaching of Jesus as recorded in John, chapters 6, 7, and 8, should be carefully studied by all preachers and teachers who believe in sugar coating sin. In the eyes of the Modernist, sin is a rather harmless thing; just a little remnant of our brute ancestry. Just a little more soap, soup and education, and the perfect man will evolve. Not so with Jesus. The first thing sin did after having been introduced to Adam and Eve by satan, was to bind a curse upon them and all their posterity. There is not one form of sin now that was not latent in the sin of Adam; neither can any sin be eradicated except by divine power, even the blood of Christ.

To Jesus sin was a serious matter, and one who was practicing sin was a bondservant of sin, a slave of sin, and a child of the devil. Such words from a pulpit now would be regarded as harsh, but Jesus used them without apology.

One curse of this age is tolerance of sin in so-called high society and church circles. Sinners may be tolerated for the purpose of trying to

save them; but their sins, never. If our churches can never get back to the place where those who practice flagrant sins specifically condemned by the New Testament, and are thereby known to be unsaved, are promptly excluded from church membership, the Cause of Christ will again prosper; but until that is done, there is but little hope. What church and pastor will lead the fight? Only those made of martyr material need apply.

There are but few forms of sin that are so enslaving as intoxicating liquors. We are distinctly taught that no drunkard shall enter the Kingdom of Heaven; therefore, the person practicing drunkenness is the bondservant of sin and lost.

The American people won a great victory over the whiskey power and thought it won forever. But with the great slump in morals, based on the theory of man's brute ancestry, and that since there is nothing higher than man's desires, and perfectly right to satisfy those desires whatever they are; and since there are those who try to get money regardless of the injury to others; we are awakening to the fact that we may have a hard fight to hold what has been achieved. We "rested on our oars" when we should have been "lengthening our cords and strengthening our stakes." In my judgment, a hard fight is before us. Let us study some of the reasons why.

But before entering upon a study of the subject before us, let us remind ourselves of the fact that alcohol is a known poison, and destructive to all life. It kills all live bodies and preserves all dead bodies. Now, which had you rather have? A live body without alcohol? or, a dead body soaked in alcohol? Every vital organ of the body is seriously affected by the use of alcohol, whether in doses of four per cent or forty. It will get you just the same. One reason why a certain class of people is clamoring for four per cent beer, is that they know that the growing and binding power of alcohol in the beer will soon demand hard liquor.

But, as already stated, we have a hard fight before us, and for some of the following reasons:

The generation now in the lime-light knows practically nothing of the horrors of the open saloon; hence many of them have been made to believe that conditions are worse than in saloon days. Under the protection of the saloon, gambling and licentiousness in their worst forms were always in evidence. That it was easier for minors to get whiskey in saloon days than now is well known by all of us who are older. That boys under age were led into the worst forms of vice where they were robbed of money, health and character, is also well known.

Another reason why we have a hard fight before us is because almost every daily paper and nearly all the magazines are dripping wet, and distort every vestige of news possible to play down Prohibition and extol whiskey. That they are paid to do so there can be no doubt.

All people who read daily papers know that the foregoing statements are true, though they might be hard to prove. A case in point: A few weeks ago in New Orleans the W.C.T.U. sent invitations to the evangelical ministers of the city to attend a certain temperance function. In less than thirty-six hours after the invitations were extended, a reporter got hold of the fact and at that time only one who had been invited had replied, and that to decline the invitation because that he is not in sympathy with the work of the W.C.T.U. The news item was so worded as to create the impression that all the evangelical ministers in the city had declined the invitation because they were not in harmony with the W.C.T.U. When one woman protested against the unfairness of the treatment, her protest was published in a part of the paper where it would not likely be noticed. The paper had slandered the ministers and the W.C.T.U. and got by with it.

The wet press is constantly telling the people of the great expenditure of money in unsuccessful efforts to enforce the prohibition laws. But they never tell the people of the fact that the fines collected out distance the cost by thousands of dollars each year. In other words: The enforcement of the Prohibition laws is a paying business so far as money to the government is concerned. If the press worked half as hard to create sentiment for law enforcement as they do against it, there would be but little trouble in the enforcement of all laws.

The wet press claims that four per cent beer would eliminate all our Prohibition troubles. The man who talks about it being easier to enforce any law where and when intoxicating drinks are sold in any form is either a fool himself, or thinks the person to whom he is talking is a fool. Saloon keepers never obey the law if they can keep from it.

The latest frothings of Raskob in his efforts to help rid the country of "the damnable Prohibition laws," is that the States that want whiskey have it, and the national government protect the dry States from encroachments by the wet. Talk about not being able to enforce Prohibition as it is now. That would be child's play compared to a regime of the nature advocated by that wet Republican in the ranks of the Democratic party. By the way, it's a terrible crime for a preacher to vote for a dry Republican in preference to a wet Democrat; but some of our Southern Democratic Senators received Raskob with open arms, and made speeches everywhere in 1928, telling how Al. Smith would carry the South, and ride into the White House. At the same time they were belittling every man of God that dared to do his duty and put principle above party. My stock of adjectives is so limited that I do not have one suitable to describe such men.

Some of our great (?) statesmen are telling the country through the wet press and before that committee of United States Senators killing time in Washington, that to license four per cent beer will produce revenue to supply the deficit in the current expenses of the government. All intelligent people know that in



its last analysis, the consumer pays the taxes. If four per cent beer was sold, those who drink it would pay the taxes with money needed to feed and clothe their wives and children. Who wants to run a government with the blood money of women and children? Without the sale of intoxicants those who own property and engage in legitimate business pay the taxes to keep up the government. It will not be the defenseless women and children pauperized by beer lords abetted by booze-soaked politicians.

According to the wets, all the crimes committed in the United States since the adoption of National Prohibition are chargeable to that cause. Wonder what caused so much crime where they have so much whiskey? According to the wets, those countries should be paradises.

According to the same authorities, America's financial depression has been caused by Prohibition. Strange then, that America is not borrowing from instead of lending money to those countries where whiskey is so plentiful.

The literal translation of the golden text for this lesson is, "Whosoever practices sin is a slave of sin." The wets have practiced sin so long that one of their favorite sports seems to be lying. They are adepts in that phase of their bondage to the devil. When they speak a lie, they speak of their own, for Jesus said the devil was a liar from the beginning.

May the Christian people of this nation arouse themselves, and bury the next wet candidate for the presidency deeper than they buried Al. Smith.

BR
Mistress: "Now, Matilda, I want you to show us what you can do tonight. We have a few very special friends coming out for a musical evening."

Maid: "Well, mum, I ain't done no singin' for years, but if you insists upon it, you can put me down for 'The Holy City'."

EVERY CHURCH ORGANIZATION

NEEDS MONEY

Through our liber-alco-operative plan

GOTTSCHALK'S

METAL SPONGE

has helped more than 30,000 different bodies raise funds to successfully promote their work. It is a meritorious household necessity that sells and repeats easily. It cleans and scour everything — yet keeps the hands dainty and white. Write today for information regarding our liberal money-making plan.



METAL SPONGE
SALES CORP'N
John W. Gottschalk
President
Lehigh Ave. and
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ST. PETERSBURG—THE IDEAL CONVENTION CITY

(By David M. Gardner)

As we contemplate the coming of the Southern Baptist Convention to the Sunshine City of 'Peerless' Pinellas county, Florida, we are reminded of the enheartening words of Moses concerning Israel's well earned and greatly needed respite following the tedious and tragic trudge through the wilderness.

"And they came to Elim, where were twelve wells of water, and three score and ten palm trees: and they encamped there by the waters." Ex. 15:27.

We cannot but wonder what Moses would have said if the scene had been shifted from Elim to the picturesque city of St. Petersburg in the month of May, with countless wells of water and with twice twelve quiet lakes nestling amid palm trees too numerous to mention, upon whose placid bosom the peace and calm of heaven seem to rest, under the carressing, silvery sheen of a May moon.

Southern Baptists, four million strong—many of whom are tired, not because of wilderness wanderings, but because of burdens borne in ceaseless battle against sin, have richly earned the refreshing rest which will be theirs as "they encamp here by the waters." But Southern Baptists—the most virile and aggressive and militant missionary group of Christians on earth today—are not looking for a retreat, nor are they coming to our city in quest of rest. They deserve it and many of them need it, but Baptists are a purposeful people and they are coming in the interest of the Biggest Business on Earth—the business of the Master. Yet tired bodies, jaded minds and frazzled nerves will find something restful and refreshing in the scenic beauty surrounding our convention center and city.

What could be more refreshing spiritually than a glorious sunrise prayer service in the auditorium of our million dollar pier, projecting more than a quarter of a mile on the waters of Tampa Bay. Such meetings are being planned under the direction of some of the greatest preachers of the South. What a picture! Serious minded saints assembled on the waters, waiting on the Lord, seeking strength and light for the duties of the day. "Deep calleth unto deep," then saints assembled in the early morning facing Eastward, looking and longing for light, "And there was light." The King of Day seems to steal from slumberland, slip on his flaming robe of fire and step out upon the placid bosom of Tampa Bay and tell anew

—BR—

ANNUAL MEETING OF HOSPITAL TRUSTEES

—o—

The Trustees of the Baptist Memorial Hospital met Tuesday, January 11th. It was a bad, rainy day, but the attendance was good. It was in the nature of a love feast. The notice sent out had said there would be no financial problems. A member in attendance said in the meeting that when he received that notice he decided at once to attend. He declared that in his State he was a member of a State Board and of a college Board. In both of these meetings financial matters were always the engrossing topic—"they were always running about three jumps ahead of the Sheriff." It was good to be in such a meeting as this.

Officers were re-elected, reports read, pleasing speeches made, hymns sung, prayers offered and after adjournment all went to the dining room to enjoy a delightful luncheon served by the Hospital Auxiliary.

The reports read by Geo. D. Sheats, Superintendent, and A. E. Jennings, Chairman of the Executive Committee, showed that 12,526 patients were admitted during the year, 3,928 being served free of charge at a cost of \$260,425.11. There was considerable falling off in pay patients, but an increase in char-

ity, both in numbers admitted and in cost.

The Annex, with its stores, doctors' offices and hotel floor enabled the institution to do the amount of free services, to make many improvements, to furnish the best equipment and service, and to meet the annual payment in bonded indebtedness for building the Annex.

The one embarrassment of the hospital is in meeting the growing demand for charity service. This is worthy of thoughtful attention of all friends. The policy of the institution for years has been to turn away no worthy appeal for charity. The increased demand during the present trying times has compelled some modifications.

1. With its 100 free beds, it has been necessary to confine the service to the poor of its own territory. It was found that giving beyond was shutting out its own people, to whom is the first obligation.

2. It has been found necessary to ask friends to regard the agreement made some years that charity patients from the city should be served by our City Hospital, while the Baptist Memorial Hospital should take care of charity patients from our surrounding territory. It was found that receiving charity patients from the city was shutting out worthy patients from the country and leaving them nowhere to go; the City Hospital could not take them.

3. It has been necessary to exercise extra care as to incurables. Good friends ask their admission. If they are received and kept, the hospital would soon have no place for those who can be put on foot again.

4. In doubtful cases it is necessary to have beforehand, the diagnosis of a capable physician and they are received with the distinct understanding that if they cannot be helped, they will be taken home promptly to make room for those who can be helped.

In thus administering its charity service, the hospital has found some of its friends grieved, and even offended that it could not do what these friends wanted done. But necessity was laid upon us to follow the wisest course.

The year was a fine one with better things ahead.

—M. D. Jeffries, Hosp. Pastor.

—BR—

SECOND CHURCH, GREENWOOD

—o—

The flood waters in East Greenwood are slowly receding, but we are not able to hold services in our church building, as it is entirely surrounded by water. Arrangements have been made to use the high school auditorium next Sunday. Many of our people have left the city and the work will be hard for a while. The little Sunday school at Moselle sent us an offering this week and words cannot express our appreciation. We are also thankful

GRAY'S OINTMENT

Nothing Better for Boils and Sores
25c at Your Druggist

to the State Board for allowing us \$15.00 a month for six months. Pray for us. —A. R. Adams, Pastor.

Second Baptist Church.

—BR—

COLEMAN'S SONGS FOR MEN, 196 pages, 8 x 5 1/2 inches, cloth binding, 75c each, \$7.80 per dozen. Robt. H. Coleman, publisher, Dallas, Texas.

This latest collection of songs for men by the well-known publisher of song books, is in many respects his crowning achievement along this line.

Experience, mature judgment and sound musical advice are evident in the selections and the arrangement. There is in the collection a large number of known and tried numbers, much variety in the way of new compositions; a fine selection of standard church hymns, many of the most popular plantation melodies and, in addition to the songs strictly for men, forty-five well-chosen songs suitable for use as duets, solos and as other special selections.

The music is within the range of voices and of character—attractive and interesting, that can be sung by average untrained groups of men.

I unhesitatingly recommend the book as serviceable and containing sufficient variety as to appeal to any congregation and suitable for any church men's quartett or other group of men singers.

—Ernest O. Sellers.

—BR—

CHIPS

The Cost of Living

"We blamed it on the army
And on the army worm;
We blamed it on the "hoof and
mouth,"
Or on some other germ.
We blamed it on the butcher.
And we blamed it on the baker;
We blamed it on the government.
And on the undertaker,
The mother-in-law and the cook;
We blamed it, too, on Wall Street,
And on the corporations;
We blamed it on the navy's fleet.
Or on the other nations.
We blamed it on Christmas giving,
But sometime before we die,
We'll find the cost of living
Was due to living high."

Gray Hair

Best Remedy is Made At Home

To half pint of water add one ounce-bay rum, a small box of Barbo Compound and one-fourth ounce of glycerine. Any druggist can put this up or you can mix it at home at very little cost. Apply to the hair twice a week until the desired shade is obtained. It imparts color to streaked, faded or gray hair and makes it soft and glossy. Barbo will not color the scalp, is not sticky or greasy and does not rub off.

Why You Should Patronize This Baptist Institution

Any and all books, Bibles, song books and church supplies advertised, announced or offered in this Baptist paper are obtainable through your Baptist Book Store, organized, equipped and operated jointly by Baptists of your state and the Baptist Sunday School Board. You will want to support this Baptist Institution with your loyal patronage, because its profits are used to develop Baptist work in your state.

BAPTIST BOOK STORE, 502 East Capitol St., Jackson, Mississippi

SORE THROAT

may be followed by a head cold, flu, gripe or pneumonia. Try this treatment:

GARGLE

every two hours

with Tichenor's Antiseptic. Pleasant-tasting. Powerful. Kills germs. Soothes throat. Has helped colds for more than half a century.

TICHENOR'S ANTISEPTIC

The Powerful Germicide

SAME FORMULA FOR 67 YEARS

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The Children's Circle

Mrs. P. I. Lipsey

A Child
"A child am I, yet in me lies
Part of the future of the race.
A child in whom the good and ill
Of ages past have left their trace.

A child, with right to dream and play;
To grow just as God's flowers do.
A child—look deep within my eyes
And you can read God's message
true.

Protect me now, that I may keep
The flag of freedom floating high;
Protect me—that the alter fires
Of truth and justice may not die.

Protect me, for the Master said:
"Let little children come to Me.
And yet whate'er ye do to them,
Ye do it also unto Me."

Protect me—ye of larger growth;
Hear my appeal: Please take my
hand
And lead me safely through the days
Of childhood into grown-up land."

Respectfully submitted,
Mrs. W. G. Brady,

State Secretary of Mississippi
Loyal Temperance Legion.
(From Mississippi White Ribbon).

—o—
My Dear Children:

Clouds, rain and slush, day after day! But we must not complain, because so many in our State are having so much worse times—floods, distress and trouble. I am glad to notice that not so many people are losing their lives as has sometimes been, and that there is improvement in some places. The rain didn't keep a car full of us from going over to Jackson to the great W.C.T.U. meeting today. Boys and girls, I hope all of you are growing up believing in temperance, by which I mean total abstinence—never touching whiskey, or liquor of any kind. The Loyal Temperance Legion and the Young People's Band of the W.C.T.U. for children and young people, will interest you very much, and you will learn what drink does to your body, unfitting it for the long life that I hope you are going to have. If you have the opportunity, don't fail to join one of these.

Now, aren't you glad to see this nice, long letter from Ernest Clark? It looks like "old times," doesn't it? We can't afford to let as good a member as he is drop out, can we? I was certainly delighted to get his letter and contribution. Maybe I ought to call on Donald Keith, too, for we haven't heard from him and Frances in a long time. But I see them at church sometimes, and think they are well.

Three-quarters of our Orphanage Fund, and a little more, is on our books today. Almost enough for the B.B.I., but not quite, has been collected. That's doing very well, but we have only a few days more now. See what you can get up, my dears.

The first Bible Story I read about "The visit of the wise men," was from Violet Myrick, so it is published this week. Next week, we will have the announcement of the prize-winner for the month of January. Much love from

Mrs. Lipsey.

—o—
Bible Lesson No. 5: February 4th
The Visit of Jesus at Twelve to the
Temple

By the law, attendance on the feasts at Jerusalem became a duty to a boy only when he was of age, that is, thirteen years old. Then he became what was called a "son of the Commandment," or a son of the Law." But parents would frequently take their sons to the Temple a year, sometimes two years, earlier than thirteen, and so it was that Mary and her husband, Joseph, took

the boy Jesus with them when he was twelve years old. This was His first visit since the unconscious one when He was a tiny baby. As they, after climbing the mount on which it stood, entered the temple, passing on through the Court of the Gentiles, and within that through the Beautiful Gate on the east side, into the Court of the Women, the little boy's heart must have been filled with a great wonder. For this great building could hold within it 210,000 people. Perhaps never before had he had so plainly the thought that this was the House of His Father, God.

—o—
Bible Story No. 3: The Visit of the Wise Men. (By Violet Myrick)

When Jesus was born in Bethlehem of Judea, it was in the days of King Herod. Wise men came from the east to Jerusalem, and said, "Where is He that is born King of the Jews? We have seen the star, and have come to worship Him."

King Herod and Jerusalem heard of these things, and they were troubled. When King Herod called the wise men, he sent them to Bethlehem, and told them to search for the baby, and when you have found Him, come and tell me again, so that I may worship Him also.

—o—
Heidelberg, January 22, 1932.
Dear Mrs. Lipsey:

May I join your Circle? I am nine years old and in the fourth grade. I am writing the story for this week. Your friend, Glasto Myrick.

We are glad to welcome you, dear, as a new friend and member from your town.

—o—
Star, January 23, 1932.
My Dear Mrs. Lipsey and Children:

I've just read your letter to the Page. I'm glad you are still thinking of me. I think of you all often and would be glad to hear from any of the Circle. I am feeling fine these days and have enjoyed the pleasant mild weather we've had this winter. Christmas was very quiet and peaceful here, and so many of my friends remembered me nicely. We were all well and had plenty to eat and all this is lots to be thankful for.

Byrdie Lawson is one of my playmates. He lives near me and passes here twice a day, going and coming from school. Do you ever see or hear from Donald? I don't. I wrote him some time ago but haven't heard from him. When you see him, tell him to write me. Our Jr. B.Y.P.U. is moving along nicely. We never fail to get the "Sword Drill Banner" at our Quarterly B.Y.P.U. Conventions. We had a social Saturday night and had a nice time. I am sending 10c for the orphans.

Hope you may be able to meet all your obligations each month. Lots of love from your friend,

Ernest Clark.

I can't tell you how glad I am to have you back, Ernest, after a long silence. And how pleased we are to know how busy you were in B.Y.P.U., with its socials and other things. I haven't seen Donald in the past few weeks, but I hope he is all right, as right as he looks. Thank you for the money, and don't stay away so long next time.

—o—
Blue Mountain, January 18, 1932.
Dear Mrs. Lipsey:

This is my second time to write to the Children's Circle. I enjoy the letters very much and read them every time it comes. I received the thimble and was very glad to get it. Thank you, very much. I will try and send you some money next time. Yours very truly,

Valine Robertson.
It seems to me that you are the

only member from Blue Mountain, Valine, so you must write often. Maybe you could get some others there.

—o—
Cleveland, January 25, 1932.
Dear Mrs. Lipsey:

May I join your Circle? I am a little girl of nine years of age. I have blonde hair. I am in the fourth grade at school. My teacher's name is Miss Turner. She is very good. I am writing on the stationery that my Sunbeam teacher gave me for a Christmas present. Her name is Mrs. J. R. Shillings. I am sending a dime (10c) for the orphans. I go to Morrison Chapel Church and to the Sunbeam when the weather is fit. I read the Children's Circle every week. There are lots of good letters in it. Hoping to be a member of your Circle. With love, Frances Pauline Chambers.

You are welcomed to our Circle, Pauline. There are not such big lots of letters as there might be, and we are always happy to have new ones. Thank you for the money that will help us to get our monthly \$10.00.

—o—
Heidelberg, January 22, 1932.
Dear Mrs. Lipsey:

I am sorry I have been absent so long, but we are just getting back to our work in school. I think you have thought of a nice plan for us to do in the Children's Circle. I hope you and the orphans had a nice time Christmas. I am writing the story for this week. Love.

Ora V. Myrick.
I'm glad you like our new plan for Bible Study, Ora. I've been missing you and your sisters. Come again.

—o—
Heidelberg, January 22, 1932.
Dear Mrs. Linsey:

I am joining the Children's Circle. I have been very busy in school since Christmas. I hope you had a nice Christmas. I am writing the Bible story for this week. Yours truly,

Violet Myrick.

You sound as if you were glad to go back to school, Violet, and I suspect that you were. The next holiday is Washington's birthday, isn't it?

—BR—

The Central Church of McComb has called Rev. R. L. Smith, of the Southwestern Seminary, Texas. He has accepted and will preach his first sermon the first Lord's day in February.

Bro. Smith is a Mississippian and a graduate of Clinton, and a grandson of the late Rev. J. A. Scarborough. He makes the 4th grandson that Father Scarborough now has in the University.

Rev. H. L. Carter, the former pastor, has good work offered him and will soon be located.

The Lord, by the help of the deacons, is still moving His servants around.

The writer has been filling the pulpit at the Central Church last month, and he did not know he had so many poor sermons.

—J. H. Lane.

CHEMISTS PERFECT A DE-NAUSEATED CALOMEL TABLET

Retains All Medicinal Virtues
But Free From Dangerous
and Unpleasant Effects—
Sold Under Name, "Calotabs"

Science has given us smokeless powder, wireless telegraphy, colorless iodine and tasteless quinine—now comes the good news for everybody that the pharmaceutical chemists have perfected a nauseous calomel tablet that does all the work of the old-style calomel without the danger, griping nausea or sickening after-effects. After the most extensive and critical tests, all of which proved eminently successful, the new tablet known as "Calotabs" is on sale at all drug stores. It presents all of the system-purifying and liver-cleansing qualities of the old-style calomel, but is pleasant to take and entirely safe and delightful in its after-effects.

One tablet at bedtime with a glass of water, that's all; no taste, no nausea, no griping. The next morning you are feeling fine, liver clean, appetite splendid. Eat what you please—no danger nor unpleasantness.

Beware of imitations! Genuine Calotabs are sold only in "checkerboard" (black and white) packages bearing the copyrighted trade-mark "Calotabs." The large, family size sells for thirty-five cents; vest-pocket size, ten cents. All dealers are authorized to refund the price if you are not delighted with Calotabs. —adv.

SUNDAY SCHOOL ATTENDANCE JANUARY 31, 1932

Jackson, First Church	762
Jackson, Calvary Church	863
Jackson, Griffith Mem. Church	409
Jackson, Davis Mem. Church	356
Jackson, Parkway Church	225
Jackson, Northside Church	68
Clinton Baptist Church	233
Meridian, First Church	659
Offering	\$40.10
Columbus, First Church	717
McComb, First Church	494
Offering	\$20.84
Laurel, West Laurel Church	408
Laurel, Second Ave. Church	279
Laurel, Wausau Church	43
Durant Baptist Church	169
(Average for the month of January 194—the largest average for any one month in the history of the School).	
B.Y.P.U. Attendance Jan. 31, 1932	
Jackson, Griffith Mem. Church	195
Jackson, Davis Mem. Church	144
Columbus, First Church	232
McComb, First Church	129

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LIQUID - TABLETS - SALVE
666 Liquid or Tablets used internally and
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effective treatment for Colds.

Most Speedy Remedies Known

LETTING YOU IN ON A BIG BOOK SALE

Effective immediately, and to be discontinued February 10th, the Baptist Sunday School Board and our Store will cooperate in a State-wide Book Sale of tremendous appeal to booklovers far and wide.

Write us immediately for special Book Sale Folder.

BAPTIST BOOK STORE
502 East Capitol Street
Jackson, Mississippi

B. Y. P. U. Department

"We Study That We May Serve"
AUBER J. WILDS, General Secretary
Oxford, Mississippi

PERSONAL TESTIMONIES REGARDING THE CONFERENCE

Out of Jackson went two cars filled with enthusiastic B.Y.P.U. pers., headed for Atlanta. They reached there Monday night, and hence, were ready for the firing of the first gun on Tuesday morning. They stayed through and coming home one car carried six much bigger Christians now since the experience of the meeting. Deductions were made and here they are: Bettis Shaw, of Griffith Memorial Church, "Life is love, Love is Joy, and Joy is in the Lord" R. G. Lee; Jack Cranford, Davis Memorial Church, "I would that I could bring Jesus out of the mystic past and bring Him to you in the living present" Mrs. Crawley; Enid Henry, Calvary Church, "You and I can help meet the situation of a waiting world by being the best member of our own local church that anyone can be" J. L. Hill; Eula Lackey, Forest, Miss., "Prayer is a man plus God" Powell; Harold Bradley, Calvary Church, "An unlettered man took two continents in his hands and rocked them both toward God" R. G. Lee; Cecelia Durscherl, First Church, "God matches every hour with his chosen youth" W. F. Powell.

MY IMPRESSION OF THE SOUTHWIDE B.Y.P.U. CONFERENCE

(By Caroline Cochran, First Church, Meridian)

I was impressed with three things, outstanding in this conference, the largest attendance, the number of men present and the evident seriousness and earnestness of the young people. The key-note was struck for me in the address of Rev. Louie D. Newton, who presented problems in the world today which lie outside the spiritual realm. Yet he showed that the only solution lay in the person of Jesus Christ. He left us no room to doubt and proved that no problem is too great for solution and that all victories in life must be won through His power. Every leader of young people went away from the Conference deeply conscious of the fact that Jesus Christ, rightly prostrated, will call forth from our youth a consecration of life and investment of talents which will mean a glorious establishment of Christian ideals in life of tomorrow, and adequate leadership for Kingdom work.

THIRTEEN FAITHFUL DAILY BIBLE READERS RECEIVE AWARDS

The reporting of Daily Bible readers is one of our chiefest joys and here we have the joy of reporting NINE, coming from several different churches. Mt. Pleasant, Lincoln county, has two seniors who have kept up the readings two years and receive the senior certificate, they are: Miss Jimmie Moak and Miss Hazel Clark. Bertha Lowe Skelton, Intermediate of Sladen, completes two years reading in the Intermediate course and receives the certificate with seal for the second year.

One of Bertha Lowe's new year resolutions was that for the entire year 1932 she would be 100% in both Sunday school and B.Y.P.U. Shady Grove, Copiah county, has six members of their Junior B.Y.P.U. who kept up their readings for 1931 and received certificates, they are: Doris Izard, Charlotte Beasley, Cordell Hemphill, Dorothy Izard, Marie Manus and Miss Maye Kilcrease, their efficient leader. Mt. Pleasant Lincoln county, reports Roena Clark Intermediate, as having a record of 100% for the year 1931. Lionell Burris, a Junior, a member of the Junior B.Y.P.U., Berwick Church, Amite county, receives certificate for keeping up the readings for all of 1931. Two Intermediates, Everett Herring and Frances Weaver, members of the College Hill, Calhoun county, Intermediate Union, have kept up the readings for one and two years respectfully and receive awards. Mrs. R. A. Fowler, member of the B.A.U. of Fifteenth Ave., Meridian, receives two year certificate for keeping up the readings for two years. We congratulate all of these and hope their example will be followed by all who read this account.

NESHOBIA COUNTY ASSOCIATIONAL B.Y.P.U. ACTIVE

President G. C. Burroughs reports activities of the Neshoba county Associational B.Y.P.U. Within the last few months several new Unions have been organized, a Senior Union at Spring Creek, a Junior Union at Oeobly, and a Senior at Linwood. The Neshoba Senior Union has rendered one outside program at Linwood and Bro. Burroughs as President has made several visits to Unions in the Association, encouraging and inspiring them in their work.

FIFTH AVE., HATTIESBURG, DO EXTENSION WORK

Pastor Almand, with several of his good workers, recently conducted a study course for the Providence Church of Forrest county. Mr. Delk, Director of the Providence B.Y.P.U.'s reports that this was the best study course they have ever had, with seventy-five finishing the work that week and a number of others who could not be there for examinations taking the exams later. This is a case of a pastor "utilizing" his members and thus giving to them intensive training with the privilege of putting into practice the training they have been receiving in B.Y.P.U.

CLARKSDALE ELECTS DIRECTOR

Not long after the Clarksdale church had received as pastor Bro. V. E. Boston, they found, to their delight, that Mrs. Boston was an interested, efficient B.Y.P.U. worker. Needing a Director, they immediately elected Mrs. Boston to that office, which she is filling efficiently. Mrs. Boston served in that capacity while in Winona and her record there proves her qualifications for the

work. We congratulate the young people of Clarksdale in their choice and shall look forward eagerly to reports of their progress.

MARCH 24TH IS B.Y.P.U. DAY

March 24th is B.Y.P.U. Day at the State Sunday School and B.Y.P.U. Convention, meeting in Vicksburg, March 22-24. The opening session of the Convention is the evening of Tuesday, March 22nd, Wednesday, the 23rd, will be Sunday School Day, and Thursday, the 24th, will be B.Y.P.U. Day. An interesting program is being planned, to include a two-hour conference period, inspirational addresses by speakers of note, good music and a trip through the National Park. Any one of these mentioned features will be worth the trip to the Convention. But in one day and with one trip you get it all. Make your plans, however, to attend Sunday School Day also, all conferences that day will be on Sunday school work and all conferences for B.Y.P.U. Day will be on B.Y.P.U. work.

DO WE THANK HIM?

Do we thank our Father every living day
For the silvery shadows, for the sunlight gay,
For the sound of music, for the glowing sea,
For the stars that lighten the heaven's mystery?

Do we thank our Master every passing hour
For each bit of beauty, for each gentle flower,
For the tender twilight when the night is near,
For the smile that follows after every tear?

Do we thank our Teacher with each swift heartbeat,
For the gift of fingers, for the gift of feet,
For our eyes, our hearing, for our lips and hands,
Or do we think swiftly that He understands?

We should thank our Father simply as a child
For His utter patience, calm and sweet and mild,
For the blessing scattered over all the way—
We should thank our Father every livelong day!

—Margaret E. Sangster,
Christian Herald.

PRACTICAL ACTIVITIES DEPARTMENT REPORT FOR WEEK ENDING JAN. 30, 1932

Leader's reports	17
Individual reports	108
Assignments met	148
Sermons and addresses delivered	87
Attendance at meetings	807
Number persons dealt with personally	76
Number professing conversion	43
Gospels, tracts and Testaments given out	232

The absent minded professor drove up to his garage door, looked inside, and blinked. Then he leaped back into the car and drove like fury to the police station.

"Sargeant," he gasped, "my garage is empty. My car's been stolen."

DR. COX'S NOONDAY PRAYER MEETINGS

For the past seventeen years Dr. Ben Cox, pastor of Central Baptist Church, Memphis, Tenn., has maintained an evergreen noonday prayer-meeting in his church with a free dinner for the poor and the down-and-outs! It was my happy privilege to spend the day (January 28th) with Dr. Cox and to attend this God-blessed service as I had many times before.

I will attempt to give a short outline of the services of the day. The basement auditorium was practically filled with hard-handed, heavy-browed, poorly clad, unshaven, downcast men and boys of all ages, and plainly dressed women with sorrow-furrowed faces and dejected countenances, some with children of various ages, and all looked hungry and forsaken! These occupied one side of the auditorium. The other side of the building was occupied by well-dressed men and women of the better walks of life, representing the business, professional, educational and social side of life, all looking happy and contented. Exactly at the noon hour Dr. Cox began the song, prayer, and praise service. He read a number of letters from far and near containing special requests for prayer, many of them heart touching. Then many of both classes asked special prayer for themselves and others. The testimonies for the most part were from new converts and those who had been blest with the salvation of relatives or friends. It was a great service. It reminded me of the middle of an old-time country Methodist protracted meeting.

At one o'clock Dr. Cox said, "All who are hungry will now pass through this door for dinner." And they "passed through." It was a touching scene to witness the orderly march of men and women, some with appearance of having seen better days, some on crutches, and some blind and having to be led. But the most touching part was the gleeful children rushing for perhaps their first good meal for many days! You may ask where the money comes from to furnish these dinners, and how obtained. I am informed that it comes from everywhere, through faith and prayer. *(Ye have the poor with you always, and whosoever ye will ye may do them good" Mark 14:7. "As ye have done it unto the least of these my brethren, ye have done it unto me" Matt. 25:4). We went next to the hospitals and visited every ward, including the negro wards. As we entered, Dr. Cox would start an inspirational song (at which Dr. Cox is an adept) assisted by a band of choice singers and personal workers. Many of the patients would join in the singing, especially the negroes. During the first song personal workers would distribute hundreds of tracts and leaflets. During the service many of the patients would ask for prayer. This is what I call practical religion. It was good to be there.*

—G. W. Riley, Clinton.

Bride: "My husband had a hope chest, too, before we were married."

Neighbor: "For mercy sake! What was in it?"

Bride: "A bushel of socks—he hoped someone would darn 'em."—Montreal Star.

RANDOM THOUGHTS ON MUSIC

—o—
(By E. O. Sellers)

Ask any three men you chance to meet to define music and you are most likely to receive at least four different answers.

To perhaps a majority of men music is a combination of sounds, pleasing or otherwise, that have to do with some sort of emotional effect upon the nervous system. Music to such people has no other value except as it is to minister to their enjoyment.

To some music may mean the rhythmic beat of the tom-tom, the scur of a Bagpipe, the whine of a Jews-harp or the sounds of nature heard among the tree-tops or along the ocean's wave-beat shore. Indeed, it is strange the various sorts of sounds which different humans enjoy.

Nearly everyone is aware of the fact that music, the same as heat or light, is but a form of vibration, vibrations that are sensed by the auditory or hearing nerves.

The effect of vibrations upon humans widely vary. The hum of a motor, the scratching of finger-nails upon a varnished surface, or the squeaking of crayon upon a blackboard will drive some persons almost frantic.

The classical story of the Oriental who was so greatly pleased upon hearing a symphony orchestra as it was tuning up for a concert program illustrates the widely differing results of the effect of musical sounds upon people of various races.

To some people music is a divine art upon the wings of which, in imagination men are wafted to worlds hitherto unknown, the same to be seen or enjoyed only while the music is prolonged. To such folk music is indeed a fine art, one that appeals to the highest ideals and employs the keenest intellects of mankind. To such persons the compositions of Mozart, Mendelssohn, Beethoven, Chaikovsky, Rachmaninoff or McDowell are standards to which alone they would have us open our ears.

Parenthetically, let me say that in my experience the so-called "highbrow" who would have us believe that they live and exist only upon such an exalted plane are few indeed, and usually those who talk loudest are but trying to present to the world a "front" by means of which they would fain impress others of their own fancied superiority.

Those who look upon music chiefly as a matter of enjoyment include such persons as are satisfied with Paul Whiteman's or the Lucky Strike Orchestra or some crooner,—Rudy Vallee or one of his imitators,—whose presentations so quickly become monotonous, insipid or even nauseating and demand other new compositions. Jazz, or an irregular accent, has become a by-word and reveals a condition of the world's nerves which are so frayed that thus alone can some find any degree of satisfaction. Undoubtedly, there is place for some jazz, but time alone will properly evaluate the flood of cantications which, like Pandora's box, was opened by some New Orleans negroes to engulf the whole world, civilized and otherwise.

The great dramatical musical literature called opera, has and always will appeal to all men, although many are affected by the accompanying acting more than by the musical vehicle used.

There is sufficient scope of variety from the Operas of Verdi, and Wagner to the latest Broadway review or follies to meet the taste of every rank of culture, race or musical appreciation and understanding. To the scientist the marvel is that so many combinations of the thirteen tones of our musical scale is possible and that from year to year so many different arrangements of melody and rhythm present themselves for public approval.

Inspirationally, a brass band is perhaps the greatest combination for producing musical sounds the world knows anything about. This explains the use of bands by the armies of every nation, at political meetings whenever possible, at country fairs and in connection with every circus or street carnival.

Personally, I freely confess to an itching of feet that, left unrestrained, would impell me to

join every gang of boys or of prancing negroes and march off down the street after every itinerate brass band. In this I am convinced that I have abundant company if each of us would but frankly and freely make a confession.

There is a commercial side to music that but few men seem to realize. The money expended for the manufacture of all sorts of musical instruments, pipe-organs, band and orchestra instruments, pianos, phonographs, Jews-harps, harmonicas, the publication of books, sheet music, the teaching of music, and the rest, mounts well into the millions of dollars annually. Add to this the money spent for the support of symphony orchestras, dance orchestras, concert performers, church musicians in the larger cities and the sum becomes huge indeed.

In this connection the fact that we of America greatly love music but are either too indifferent or lazy, and seem lacking in the right sort of musical instinct to produce our own music, has led us to pay foreign conductors, artists and others salaries that to me are indecently exaggerated, sums that are far beyond the value received and has placed the cost of concerts too often beyond the reach of folk who have a limited income.

The recent development of the radio and of talkies has most severely disturbed and dislocated the work of the professional orchestra player. Neither of these inventions could long exist or make a successful appeal should they be divorced from music and already we are witnessing a readjustment in their program and that of the Musicians' Union. No mechanical contrivance can ever equal the skill and effective appeal of the human performer and no invisible, hollow echo can supplant for long the pulsating, living performer seen in the act of musical production.

Nearly every great thinker, or observer, agrees that music when employed in the worship of the Divine Being, reaches the highest pinnacle of its influence and beauty.

Musical compositions that are linked with the ideas of the beauty, grandeur, love and glory of God have called forth the greatest efforts, reached the sublimest heights, employed the highest imaginations and sounded the deepest emotions that have ever moved the hearts and wills of men.

This has always been true among all races and in connection with every great religion. Perhaps the only exception to this rule is among the followers of the Prophet for Mohamedanism has no musical expression.

The welding of music and worship, the inspiration of high and holy thoughts has called forth the sublimest expressions known in musical literature. The expression of such music by singers, solo singers, choirs and choral societies has and always will lift men from their baser selves into the realms of ecstasy of purest serenity.

BAPTIST BIBLE INSTITUTE
New Orleans, Louisiana

—BR—

CHRISTIANITY AND JOURNALISM

—o—
(By Rev. A. R. Adams, Greenwood, Miss.)

The newspaper is a recognized power in our day. Its influence is felt in all departments of life. Whether that influence is beneficial depends on the kind of newspaper, and how it discharges its functions. The function of a newspaper are two: To give news, and to guide public opinion. "Giving news" is a wide and rather elastic term. Journalists do not agree about its exact meaning. Many editors seem to think it is whatever makes their papers sell. These are men who pay homage to "the almighty dollar" and so degrade the office they fill. They pander to the tastes of their readers, instead of educating them. They go into the lanes and alleys to find sensational stories of crime, examine police records, and hunt through disgusting details of divorce cases to find appetizing items. Their circulation and the balance at the bank are the two ends in view with them. The society papers are worse than a nuisance; they are a pest to the generation they afflict. It is right within certain limits to let one-half of the world know what the other half is doing, but these limits are transgressed when the doors of boudoirs and nurseries are broken down, and a mischievous curiosity is gratified. The greatness

of any Christian country is bound up in the purity and strength of her homes, and that greatness is threatened by the scribes who, in their search after news, invade the domestic circle. More; those who furnish gossip deprave the tastes and belittle the characters of their readers.

That offense, however, sinks into insignificance when compared with the incalculable injury done to morals by the suggestive records of crime and vice. Newspapers should unmask crime, and point out its punishment, but they should not dwell on its details. They too often carry us into a poisoned atmosphere, which makes us long for fresh air. The meetings of philanthropic and religious societies which strive to elevate men, are pushed into a corner, or dispatched in a few lines; any spicy case of assault or scandal is treated at great length and with disgusting fullness of detail. It is high time that a better state of matters were inaugurated. Public sentiment grows by what it feeds on. It cannot become healthy and strong on garbage. It must have wholesome food.

We live in a Christian country, and profess the religion of Jesus Christ. If Christianity is to be anything, it must be everything. It should shape our lives, control our thoughts, and dominate our actions.

It must be the ruling force on Monday as well as on Sunday, in business as well as in church. Its influence should be felt in our newspapers as well as in our religious literature. That it is not so felt must be sorrowfully admitted by those who are acquainted with the press. Newspapers must certainly give news, but that does not mean that they are to let loose the sewers of the police-courts. They are expected to furnish a mirror of the life of the community, but they can do that without giving columns to cases which suggest evil thoughts to young readers, and lead old readers into places reeking with foulness. They might with advantage reverse their present mode of procedure. Scandals and divorces could be dispatched in a few sentences, and room could then be made for full accounts of the agencies at work to redeem society. But the question of profit comes in here. It will not pay, says the Editor. Papers are bought because they give spicy details of the cases you condemn. I speak to Christians. "Ye cannot serve God and Mammon." It is better, surely, to sacrifice a little money, and obtain God's favor, than to earn wealth at the risk of His displeasure. I do not so despair of our newspaper editors who wear the name of Christians as to think that they are blind to everything but selfish interests. If they are not Christians they are patriots. They must be well enough acquainted with human nature to know that showing how evil deeds are done often leads to evil deeds being done. That knowledge of itself should reform their methods of reporting, for, surely, they do not seek to make their readers criminal in thought, if not in deed.

—BR—

MUSINGS OF A CHUMP

—o—

I understand that the Southern Baptist Convention has given orders that every one of us must make a pledge to pay into the church treasury a tenth of his income for the year. This is to let whoever it concerns know that I do not believe in making pledges. I simply will not do it! Now, that is that! I pay as I go! I am for a strict cash basis. If what I can spare, given as it is convenient for me to give it, does not satisfy the church, it can make the best of it. But no pledges! Yes, I have a phone, electric lights, gas, water, insurance, taxes, lodge dues, and every other convenience anyone else has. I support every worthy civic enterprise as all good citizens should do. You say I have made pledges! Well, yes, I reckon I have; but not for religion. Salvation is free, grace is free, Baptists believe in freedom. I am a true Baptist. You are not going to put any yoke on me. I will not be bound. Do you get it?

Yours truly,

—A. Chump.

—BR—

Mrs. R. A. Kimbrough, while on a recent visit to her children in Pennsylvania, fell and suffered painful injury, necessitating her remaining in bed for several weeks.

On November 25, 1931, Mrs. Laura L. Ladd, untiring, cheerful mother, died. Over in the dark hours of the night, we gathered to say our last goodbyes. The sweet consolations of the parting were many. Blessings be upon her.

I am grateful to my Father to whom I am very encouraged. We are a family packed with love and fair and good services. Attendance at church services and the meetings of the church is attended. But we are growing and co-operating in the cause of the Kingdom of God to be prepared.

We are in February. We have to go to Leavell, our preacher, of Chattanooga, interested in prayer and God in the

On Monday the W.M.S. Church of the Pressive in the Royal are:

President Vice-President 2nd Vice-President 3rd Vice-President grove; 3rd Vice-President Vandiver; 4th Vice-President H. J. Ray; 5th Vice-President Mrs. C. E. Keeton; 6th Vice-President Chairman, Social Services; 7th Vice-President W. F. Marzine Chairman, Social Committee; 8th Vice-President Publicity Committee; 9th Vice-President; 10th Vice-President; 11th Vice-President; 12th Vice-President; 13th Vice-President; 14th Vice-President; 15th Vice-President; 16th Vice-President; 17th Vice-President; 18th Vice-President; 19th Vice-President; 20th Vice-President; 21st Vice-President; 22nd Vice-President; 23rd Vice-President; 24th Vice-President; 25th Vice-President; 26th Vice-President; 27th Vice-President; 28th Vice-President; 29th Vice-President; 30th Vice-President; 31st Vice-President; 32nd Vice-President; 33rd Vice-President; 34th Vice-President; 35th Vice-President; 36th Vice-President; 37th Vice-President; 38th Vice-President; 39th Vice-President; 40th Vice-President; 41st Vice-President; 42nd Vice-President; 43rd Vice-President; 44th Vice-President; 45th Vice-President; 46th Vice-President; 47th Vice-President; 48th Vice-President; 49th Vice-President; 50th Vice-President; 51st Vice-President; 52nd Vice-President; 53rd Vice-President; 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In Memoriam

"IN MEMORY"

On November 17, 1931, another summons came from heaven calling from among our dear old people, Mrs. Laura Gilmore. She was an untiring church worker, and a faithful mother. We can only acknowledge that the call was God's will. Over in that beautiful land we know our dear friend and darling mother is free from pain, and happy in the reunion with her husband. When we gather at the river, is it not a sweet consolation to think we will all meet on the other side, where partings are no more. May God's blessings be with the loved ones in the dark hours and look to Him who doeth all things well.

Mrs. Louis Underwood.

Mrs. G. T. Roberts.

(Daughter of the deceased.)

GRENADA

—o—

I am grateful to the Heavenly Father to say that the work here is very encouraging in every respect to me. We are having our auditorium packed at the morning services and fair attendance at the evening services. We have an average S.S. attendance of nearly 400, B.Y.P.U. attendance of 100, W.M.S. around 75, and the mid-week service is well attended. Best of all, there seems to be growing a fine spirit of progress and cooperation in all the departments of the work. It's a real privilege to be pastor of this great church.

We are planning a revival here February 28 - March 9th. We will have to our assistance Dr. Roland Leavell, of Gainesville, Ga., as the preacher, and Mr. Frank Graziadei, of Chattanooga, as singer. Those interested will please remember us in prayer for the leadership of our God in the work.

Most cordially yours,

Jno. H. Hooks, Pastor.

—BR—

On Monday afternoon, January 25, the W.M.S. of the First Baptist Church of Grenada met for the impressive installation service, given in the Royal Service. The officers are:

President, Mrs. W. H. Kirk; 1st Vice-President, Mrs. J. H. Hooks; 2nd Vice-President, Mrs. R. Pressgrove; 3rd Vice-President, Mrs. R. L. Vandiver; Secretary-Treasurer, Mrs. H. J. Ray; Mission Study Chairman, Mrs. C. E. Lockett; Bible Study Chairman, Mrs. John Rundle; Personal Service Chairman, Mrs. J. T. Keeton; Stewardship Chairman, Mrs. W. F. Martin; Literature and Magazine Chairman, Mrs. Jack Sanderson; Social Chairman, Mrs. J. H. Brown; Publicity-Chairman, Mrs. J. B. Perry; Y.W.A. Leader Mrs. F. A. Stacy; G.A. Leader, Mrs. A. N. Rayburn; Junior G.A. Leader, Mrs. S. Y. Anderson; R.A. Leader, Earl Hooker;

Sunbeam Leader, Mrs. J. K. Avent.

Circle Leaders

Mrs. M. M. Batson, Mrs. Sam Simmons, Mrs. Jack Brown, Mrs. Joe Morgan, Mrs. H. J. Ray, Mrs. H. M. Carpenter.

After each officer received her badge from the "Spirit of Missions," Mrs. O. R. Lilly, she gave the aims and plans for her department for the coming year. The pastor, J. H. Hooks, in his charge made each realize her responsibilities and duties more clearly than she had perceived them before. He talked of the honor and privilege of serving our Maker. He praised the work of last year and heartily approved of the new work sponsored this year, the organization of the young people. Each of the six circles plan to adopt an auxiliary and mother it for the year.

We are a full graded Union and are striving to be an A-1.

We have 126 members paying to the Cooperative Program, 50 tithees, 50 subscribers to the Royal Service.

—Mrs. J. B. Perry.

—BR—

A CORRECTION

—o—

I. J. Van Ness, Executive Secretary

My attention has been called to a portion of the treatment in The Convention Teacher, of the lesson for January 17th, dealing with the puzzling questions raised by Nicodemus in regard to the new birth. These matters do not come to my attention in advance of publication, but are under the supervision of Dr. Hight C. Moore, our Editorial Secretary, whose steady orthodoxy is unquestioned.

The portion directly under criticism is from the Intermediate Section of The Teacher treatment, and is as follows:

"The Jew had required a Gentile to be naturalized and baptized in order to enjoy the privileges of a Jew. The baptism consisted of going down under cleansing waters, burying his old and defiled life and rising from the water as a new man, born this time, not a Gentile, but a Jew. Jesus brought this to the attention of Nicodemus by mentioning the birth of water and the Spirit. In order for him, a Jew, to rank as a child of God and to belong to the Kingdom of God, he must submit to the double baptism of water and the Spirit—of water for the pardon and cleansing of past sin and defilement; of the Spirit for the inspiration of a new and holy life. Baptism with water represented to the eye what happened unseen in the heart."

A reading of the whole treatment, which is by a cultured Virginia Baptist woman of unquestioned orthodoxy, shows it is guarded when taken in its entirety, but the paragraph above taken by itself is misleading, and I know will be misunderstood. It contains one part of a sentence that certainly is not accurate, namely, that Nicodemus must submit to the baptism of "water for the pardon and cleansing of past sin and defilement." This last sentence would better read "Baptism with water represents what has previously happened unseen in the heart." It is also unfortunate, I think, that so complicated a discussion should have been prepared for Intermediates.

The plain teaching of the passage is that Jews, as well as Gentiles, get nothing from Christian baptism

that they do not bring to and confess by it; namely, a previous regeneration through faith; with the added realization of this as an experience of grace through this faith in Jesus as Lord and Saviour. It would have been better for the teacher and for Intermediates, to whom intricate theology is a puzzle, to have had a simple statement of this kind, which after all was the end of the Lord's admonition to cultured Nicodemus. He was merely leading his mind through a figure of natural birth and its accompaniments, to its absolute contrast, spiritual birth through faith alone.

As I have said, everyone concerned in the matter believes the above and it is to be regretted that we got tangled up in an unfortunate and complicated statement, when a plain, straightforward, simple one would have done better and been more in keeping with the passage as a whole, and of more service to the teachers and the boys and girls of the Intermediate age.

Dr. Hight C. Moore, who has editorial supervision of all lesson treatments, and the employment of writers, has asked me to add the following statement, which I gladly do.

"As Editorial Secretary of the Sunday School Board, I desire everybody concerned to know that I assume full and entire responsibility for the apparent doctrinal error on page 41 of The Teacher for January, 1932.

"Our lesson writer for Intermediates—one of the most accomplished and consecrated of our Southern Baptist women—does not believe that baptism has any saving quality and she so states in the last sentence of the paragraph in question, as also in the next column and in her comment on this passage in the Intermediate Quarterly. A slightly different phrasing or even punctuation could have brought out clearly the idea evidently in her mind.

"In four years of careful and widely acceptable exposition of our Uniform Lessons for Intermediates, this is the first statement made by Miss White, to my knowledge, that has brought any criticism upon her or upon us.

"I regret that I did not edit this paragraph so as to avoid the misunderstanding that has arisen."

—BR—

DR. MARTIN VISITS

SUNFLOWER COUNTY

—o—

In his own pleasing, efficient, inimitable way Dr. Martin delighted a large gathering of teachers at Ruleville January 23, speaking to them on the subject of "Christianity and Education."

On Sunday, January 24, he spoke at the morning hour in Ruleville, the afternoon hour at Nora Smith Memorial, the evening hour at Drew. Great crowds thoroughly enjoyed his inspiring and informational addresses.

On Monday, January 25, he spoke to Sunflower Junior College at their morning chapel exercises. At ten o'clock he addressed the Ruleville High School, and at one o'clock he talked to the Drew High School. The students of all of these institutions became very much attached to Dr. Martin.

These visits form for our educational secretary bases of connection

Night Coughs

Nothing stops a night cough as quickly as Piso's. For Piso's is especially good for night coughing. It clings to your throat better than a spray or gargle. A bottle of Piso's at your bedside insures a goodnight's sleep. Safe even for babies—contains no opiates—does not upset the stomach.

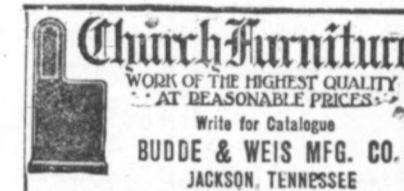
35¢ and 60¢
SIZES PISO'S

looking toward the development and future growth of our denominational colleges. However, Dr. Martin has been a pastor for many years, and handles his work in such a way that he not only benefits the work of Christian education but also helps the pastor in his own work. Any pastor will do well to arrange with him for a countywide tour.

W. A. Bell.

—BR—

It was a fact that the minister was rather long-winded. During his "Sixthly" a young wife of the congregation remembered that she had left the gas on. She slipped a note to her husband, who happened to be an usher. Instead of reading it, he thought it was for the minister. So he went down the aisle and handed it to him. The minister paused, took the note with a smile, which turned into a terrific frown as he read: "Please hurry home and shut off the gas."—Ex.



STANDARD FOR 50 YEARS
WINTERSMITH'S CHILL TONIC
For over 50 years it has been the household remedy for all forms of Chills and Fever. It is a Reliable, General Invigorating Tonic.

When you use RU-BON you have found something for ECZEMA, ATHLETES FOOT, PSORIASIS and PILSES. Stops itching.

No. 3 Ru-Bon bottle 20c, \$1.00 & \$2.00. Ointment in tubes with Pipe, 50c. All drug and department stores. No substitute.



Thousands are now using liquid Capudine in place of slower acting medicines and getting quicker headache relief than they ever experienced before. Harmless. Try it. By the dose at drug store fountains or in 10c, 30c, and 60c bottles.

Capudine
FOR HEADACHES



Baptist Student Union

President, Leo Green, Miss. Col., Clinton
V.-Pres., Grace Bush, MSCW, Columbus

Secretary, Orlene Ellis, Blue Mountain
Treasurer, Arny Rhodes, Ole Miss.
Reporter, Lavonne Reeves, MSCW.

Address all communications to Box 1327, Columbus, Mississippi

B. M. C. NOTES

B.M.C. girls are rejoicing over the attainment of first magnitude recognition for another year. We feel that it is an achievement of which we can be justly proud, for it represents a high rung on the ladder which leads to victory for Christ. Is your B.S.U. first magnitude? Would you like to reach this recognition? Let us tell you that it is a goal worth striving for. We rejoice with Mississippi College on its achievement and we are praying that soon many colleges will join the ranks of first magnitude.

The second semester has begun in a highly pleasing and satisfactory manner. The following girls have been elected presidents of different Unions of B.Y.P.U.:

Florence Neely, Durant, Miss.; Sara Hightower, Sardis, Miss.; Louie Frances Hodges, Blue Mountain, Miss.; Lilla Mae Farr, Memphis, Tenn.; Louise Leavell, Oxford, Miss.; Corinne Wilson, Houlka, Miss., President of the League, the Methodist organization.

The five Circle Leaders of Y.W.A. are: Hester Seale, Holly Springs, Miss.; Eugenia Nichols, Hernando, Miss.; Emmie Thweatt, Kosciusko, Miss.; Annie Lou Mattox, Fulton, Miss.; Sudie McLemore, Bonita, Miss.

These, along with highly efficient officers and committees have begun work in earnest. A training school is to be held Monday, February 8, with Miss Ethel McConnell as the inspirational speaker. This day is to be the beginning of a big week for Blue Mountain. Having Miss McConnell, Miss Durscherl and Mr. Wilds with us all at once is certainly an inspiration for us to do our very best!

M. S. C. W.

"A little hollow scooped out of the windy hill of the college world, where we are shielded from cares and troubles."

This is our Baptist Workshop. Just a doll house in size when compared with the houses about it; just a small green building with white windows and a white rose trellis to passers-by; just a place where the Baptists hold their meetings to other denominations, but to each Baptist student at M. S. C. W. our Workshop is a haven of rest, a place where happy folks share their happiness, a place where sorrowful folk are comforted, a place where all may worship. If you doubt that happiness is there, peep in and hear the merry chatter and singing that we do, read some of the books from our library shelves, or make a bit of fudge in our kitchenette. If you doubt that Christ is there, open the door of our sawdust room and see girls on bended knees in the evening twilight or early morning or noontide hour. Friendship, love, work, play, happiness, Christ—all

these we find in the eBaptist Workshop.

This past week has been full, and this week is equally filled. Last week we were fortunate in having on our campus under the auspices of the Y. W. C. A., Dr. F. C. Morgan, a well-known theologian and the son of G. Campbell Morgan. Dr. Morgan has given some of the most inspiring talks our campus has ever heard, and it is when we hear sermons such as he has preached that we realize the fullness and wonderfulness of God's word.

This week we are having a B. Y. P. U. Study Course each evening from 4 to 5. Mr. Auber J. Wilds, state B. Y. P. U. worker is teaching "Investments in Christian Living," and Mr. O. C. Estes, Brooksville, is teaching "Junior and Intermediate Methods. Mr. L. C. Riley, Okolona, has led noonday prayer meeting each day. We have truly enjoyed these courses and their teachers, and we have learned much of our Baptist work.

And now we will say "Hasta Marana" or "Au Revoir" or just plain "good-bye 'till next time." Take your choice but be sure to see us again in next week's "Record."



PROHIBITION SPEAKERS SWING SOUTH

With more than 160 cities already behind them on their nation-wide tour, speakers for the Allied Forces for Prohibition now are turning to the South for a long series of meetings in support of the Eighteenth Amendment. All February and March the six nationally known speakers who are making the tour will spend in the Southern States, sweeping across the whole tier of States from Virginia and the Carolinas to Texas.

The meetings have attracted large crowds, even in the Eastern cities where anti-prohibition sentiment is strongest, and leaders of the campaign are looking forward with interest to the meetings through the South, which always has been a stronghold of the Prohibition forces.

Dr. Daniel A. Poling, Chairman of the Allied Forces for Prohibition and Director of the campaigners, announced before the speakers began their Southern swing that more than 250,000 persons have been enrolled as supporters of the Eighteenth Amendment since the campaign began last September.

The Campaigners have a double objective. They are seeking to spread broadcast the truth about Prohibition. The meetings accomplish much in that direction. But the campaigners do not stop there. In every community they visit, they enroll the names of citizens who wish to see the Eighteenth Amendment upheld and present a plan for continuing this enrollment after the speakers leave.

Dr. Poling and the others who are making the tour believe that the great majority of the American people are in favor of Prohibition, but they also believe that the cause is in jeopardy unless friends of the Eighteenth Amendment organize to meet the attacks that are being made upon it. Plans are outlined at the meetings whereby each community can carry on and extend this work of organization.

Judging from the progress that has been made thus far, Dr. Poling says, more than two million persons will be enrolled as supporters of the Eighteenth Amendment before the tour ends. The campaigners are to visit more than 500 cities.

The movement is non-sectarian and non-partisan. Among its national sponsors are such men and women as Miss Jane Addams, of Chicago; Josephus Daniels, Senator Morris Sheppard, Mrs. Jean Rushmore Patterson, of Washington; Bishop John M. Moore, of Dallas, Dr. Charles Clayton Morrison, of Chicago, William G. McAdoo, Senator Arthur Capper, President Mary E. Wooley, of Mount Holyoke College; and Gov. Pinchot. Thomas A. Edison was Chairman of the Board of sponsors until his death.

Those making the tour with Dr. Poling include Colonel Raymond Robbins, noted social economist; Oliver W. Stewart, vice-Chairman of the Allied Forces; Dr. Ira Landrith, noted lecturer and publicist; Miss Norma C. Brown, Secretary of the Allied Forces; and Robert C. Ropp, Chairman of Allied Youth, a young people's organization sponsored by the Allied Forces.

Beginning in West Virginia early in February, the Allied Campaigners go to Virginia for a series of meetings and then swing south through North Carolina, South Carolina, Georgia and into Florida before the month ends. During March, meetings will be held in some of the Florida cities, Alabama, Mississippi, Louisiana, Texas and Oklahoma. Meetings will be held in nearly 100 cities and towns in these States.

Y.W.A. MEMBERS, TAKE NOTE OF THE CHANGE IN TIME OF BROADCAST FEBRUARY 11TH.—Sudden news from radio headquarters changes the hour of our Y.W.A. Silver Anniversary broadcast from 7:45 to 8:30 until 9:45 p.m., C.S.T., February 11th. Those who read this notice please tell the other members of your Y.W.A. about the change in time. Tune in on KWKH, Shreveport, La., at 8:30 p.m. February 11.

RED EYES Quickly cleared up after Dickey's Old Reliable Eye Wash has given painless, prompt relief for 50 years. Price 25c. **DICKEY DRUG CO., BRISTOL, VA.**

THE TRUEST HAPPINESS

(By Jennie N. Standifer)

As naturally as sparks fly upward, the desire of all human beings is to be happy, but their ideas of how to bring it into their lives differ. It is easier for children to be happy than for grown-ups. It takes less to please them.

We vary in our possibilities of happiness as much as in our personalities and mental abilities. Most negroes are happy, although they have neither riches, beauty of person, nor other qualities that would make them attractive. Yet they make warm friends, and are usually happy. True happiness comes not from earthly possessions, but from carrying out the will of our Maker. No matter what our earthly possessions may be, if we are wayward and sinful, happiness will pass us by.

Some of the happiest people I know, seemingly have nothing to make them so, but in their hearts is the earnest desire and determination to do the will of the Heavenly Father, and in so doing they are happy.

I know a woman who has beauty, wealth, culture, and high social position, but she hasn't the love of her associates and kindred because of her ungovernable temper, and she is miserable. She makes no effort at self-control or to do the will of her Maker.

This woman has a sister who is a devout Christian. Her own will is subject to her Heavenly Father's will and she helps every life she touches. She is happy and this happiness cannot be taken from her. It will brighten her earthly career until she is called to her Heavenly Home. Which life would you choose?

One and all of us have the privilege of making this choice.

—BR—
"Evil men and imposters shall wax worse and worse, deceiving and being deceived." 2nd Tim. 3:13.

—C. M. Sherrouse.

—BR—
"A British worker, when employed, must contribute 14 cents a week to the unemployment fund; his employer must put in 16 cents a week; and the State puts in 15 cents a week.

The worker, when unemployed, receives \$4.25 a week for himself, \$2.25 a week for his wife, and 50c a week for each child. The "doe" is the only thing that stands between two million, seven hundred thousand, three hundred English men and women and starvation. One British statesman said of it last winter, that "If it were not for the dole, half the financiers in the 'city' would have been hanging from the lamp posts before this."

—BR—
Autoist (to pedestrian he's just run over)—Here's a ten spot. I'll give you more later.

Victim—What's the idea? I do not chose to be run over on the installment plan!—Baptist Courier.

—O—
Iddings—I hear you rode on the cowcatcher of a locomotive once. Were you scared?

Kidding—I'll say I was. I didn't know what minute I might be hit by an automobile.—Baptist Courier.